

# The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

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## Topics of the Times.

### ANOTHER FOREIGN MISSION FROM ENGLAND. DEPARTURE OF MISSIONARIES TO OCEANICA.

A very large congregation assembled at St. Ann's Church, Spitalfields, on the evening of the 28th of November, to witness the solemn ceremonies which took place on the occasion of the departure of the Rev. Fathers Leforestier, McGuinness, and McCaughley, as well as several Brothers of the Congregation of Mary, and five Nuns, to the distant Missions of Oceanica. Very Rev. Father Chaurain described how the earliest missionaries, the Apostles, went forth, in obedience to the instructions of their Divine Master, to teach all nations. Every age and every country had its own missionaries. St. Patrick preached in Ireland, St. Augustine in England, St. Boniface in Germany, St. Francis Xavier in India and Japan. The three fathers, four brothers, and five sisters, who were now going forth to carry the word of God to distant nations, were connected with different countries. The greater part were Irish, but some were French, some English, and one Scotch. The preacher related many interesting facts connected with his own experience in the Missions of Oceanica. In 1845, he and several other missionaries, with their Bishop, Mgr. Epalle, landed on one of the Isles. While they were discoursing with the natives, a cry suddenly arose from the multitude, and the venerable prelate immediately fell a martyr. The lifeless body of the Bishop was rescued from the natives, and conveyed to the ship which lay at anchor near, for the natives had fled in terror on hearing the report of a gun fired by one of the sailors. The preacher gave an account of the martyrdom of the Rev. Father Chaurain. The sufferings and glorious martyrdom of several lay brothers were also described. Some of the Missionaries had to live just like the natives, and when the Bishop of the South Sea Islands was met by those who were sent with the Bull of his appointment to the episcopate, he was found covered by a common blanket. Those who were now going forth were not destined for such sufferings as those who had first landed on the Islands. But in addition to a long and dangerous voyage, they would have much to endure, for the enemy of God and of man would do everything in his power to impede and prevent their success. The preacher, therefore, hoped that all would offer up prayers to Heaven, that they might have a favorable voyage and arrive safely at their destination; that success might attend their labors, and through their efforts, thousands might be converted to the knowledge of God; and if they and their friends at home were never to meet again in this world, they might meet, never more to separate, in the mansions of eternal bliss.

### THE INTERNATIONAL PARADE AND O'DONOVAN ROSSA.

The International procession, in honor of the men who murdered the Archbishop and priests of Paris, and who were themselves put to death for their crimes—was held on Sunday, Dec. 17th, in New York, and thousands of people thronged the streets to see the sight. The procession was composed of a military company of negroes, some Cuban sympathizers, the French section of the Printers Union, the Bricklayers, and Cabinet Makers' Unions, the leaders of the freelothers, movement, Gen. Ryan of Cuba, and, we are told by the press, Mr. O'Donovan Rossa. Whether the last assertion be true or not, we know not; we can scarcely believe it, and we would dearly like to see it contradicted.

If it be true, we know not what motive could have urged Mr. O'Donovan Rossa to so flagrantly insult his Catholic fellow-countrymen in America. He is accepted by two organizations—Fenianism and the Irish Confederation—as a representative man, and his past devotion and sufferings have well entitled him to the place; but we were not prepared to admit that Fenianism meant atheism, and we think that O'Donovan Rossa will find that he has made a serious mistake.

It may be said, and we have heard it said: "Oh! the Internationals are not so black as they are painted; there is a cry raised against them, because they are workingmen banding against the oppres-

sion of capital." God forbid that we should say one word against workingmen banding in a righteous cause, but let us take the works of the International Society itself, and, from them, judge of its nature. The principles of the organization, which were published in 1869—only two years ago—by the Directing Committee in London, say that the International "declares itself atheist; demands the abolition of religion; the substitution of science for faith; of human justice for divine justice; the suppression of marriage." It may be said that the International has changed since then; can we find evidence that it has not? It will not be denied by any one who knows aught of the matter, that the Paris Commune was the child of the International; and we know that the Communist authorities imprisoned men on a charge of being "servants of a person called God;" we know that the work of the Commune was burning, pillage, sacrilege, and murder. If there be any doubt of the fact that the International and the Commune were one, it must be removed by this procession of the Internationals in New York, in honor of the Communist leaders who have been lately executed. And if there be any doubt of the fact that the International of New York means "the suppression of marriage," that doubt should be removed by the presence in their late procession of an infamous woman and her associates—Mrs. Victoria Claflin Woodhull—the abandoned leaders of the freelothers.

As we have said before, we know not what motive could have induced O'Donovan Rossa to associate himself with such people—unless that of ignorance. We know well that he is neither atheist nor freeloader; and some reading, together with his common sense, will get him out of the slough of Communism.—*Boston Pilot*.

### THE JESUITS IN GERMANY.

The journals believed to be in the interest of the Berlin Government appear to be getting up a kind of double crusade: on one hand, against the Church in Germany, and particularly against the Jesuits, and on the other, against Belgium, which they allege to be a focus of the machination of the Black and Red International. They affect to believe that the organized protests against the attempts to break the unity of the Church are kindred to, and connected with, the Communist intrigues which menace the existence of society. In the meantime, the declaration in defense of the Jesuits, put forth at Mayence, on the 16th Oct., and signed by 260 of the principal names among the German Catholics, is being imitated everywhere, and even in the Protestant town of Hanover, a very few hours' notice suffice to cause 400 names to be affixed to the protest, lying at the Gesellen Verine for signature. The two archbishops of Gnesen and Posen, and Cologne, and the Bishops of Breslau, Limburg, Paderborne, Treves, and Munster, have published a joint declaration, in which they testify to the good work done in their respective dioceses by the Fathers of the Society of Jesus.—*London Tablet*.

### THE RELIGION OF ENGLAND'S POOR.

A writer in *Fraser's Magazine*, himself a workingman, shows, in the following words, one of the moral fruits produced by the existing social condition of the poor in England:

So far as religious belief or creed exists among not only the extreme poor, but the working classes generally, it may be summed up in two ideas. First, that it ought to be hard for a rich man to enter the kingdom of heaven. That verily the rich do have their good things in this life, and the poor, evil things, and that therefore, as a principle of justice, the poor ought to be considered first, in the distribution of the life to come. Secondly, that if there is any truth in the doctrine of eternal damnation, then it would have been well for the poor had they never been born, the life of many of them being in this existence, little better than a hell upon earth."

### LIBERALISM IN CATHOLIC SPAIN.

The government of King Amadeus has just furnished the world with another specimen of the real nature of the liberalism, in matters Catholic, of those constitutional liberals who have, during the last half century, been conspiring and intriguing to force their pet opinions, on the Catholic nations of the continent. It appears that Spain has now regretted the suppression of her convents and monasteries, to which she some years ago consented, at the bidding of this liberalism. As a matter of course, the question of their re-establishment has

been brought before the Spanish Cortes, and even in the assembly, opinion leaned so evidently to the side of the convents that the revolutionary government declared they would make it a cabinet question. The House accepted the challenge, and the ministers were decidedly beaten. Of course they, as true constitutional statesmen, at once resigned, or at least appealed to the people by a dissolution? No such thing! Our liberal friends are very fond of constitutional government—when it suits their own interests or convenience—under other circumstances, they can be and are the most unrelenting of despots. And so in this case, as only convents and the wishes of the Catholic people of Spain were concerned, they have forgot their constitutionalism and crushed the fair discussion of the present, propping the Cortes in the midst of the session. This is a dangerous game to play at, as an English king once discovered to his cost. It is doubly dangerous to a foreign king, thrust on as proud a people as the Spaniards, by a military clique, and there is little doubt it will take away what little stability did rest under the throne of Amadeus the First. Such a style of government will very soon prepare the whole country to welcome a rising of Carlists, for whose breaking out nothing waits but the word of Don Carlos, as the only means of preventing the utter destruction of all that remains of Spain.—*Liverpool Catholic Times*.

### MURDERS AND SUICIDES IN 1871.

Murders in the United States were as numerous in 1871 as in any former years, and some of them were of a most atrocious character. Families were butchered, in some cases, wives were killed by husbands, in many instances, and husbands by wives, in some instances. A few fathers cut off their children's heads, and then murdered the mothers; and parents were slaughtered by their children. Almost every variety of murder was known here—and poisoning, which is supposed to be the mode of murder most favored by cowards, was not unknown. The most noted of the poisoning cases was that in which Mrs. Lydia Sherman, of Connecticut, figured; and the next was that in which Mrs. Wharton, of Maryland, is supposed to be the chief actor. Some of the very foulest, the most brutal of the murders were perpetrated in Massachusetts. On Christmas Day, many murders were perpetrated. Suicide was even more common than murder, in the year that has just departed. Self-murder has, it might almost be said, been the rage in America for a long time past; and in 1871, the list of self-murders was made up of persons of both sexes, and of almost every age, and also of persons from every grade of society. Old men and young women, girls and boys, rich men and paupers, black and white, all have been made to contribute to the dark roll. The oldest man that murdered himself, whom we can recollect, was 84 years; the youngest woman, 11 years. The oldest woman, 79 years; and the youngest man was 9 years, a remarkably precocious specimen of "Young America." In a few instances, the suicides have been guilty of crimes, of which they avoided the earthly consequences by taking their own lives; but in a very great majority of the cases, they were persons of average respectability, who seemed to have destroyed themselves from absolute disgust with life.—*Exchange*.

### STATISTICS OF EUROPE.

A statistician in Berlin has published this useful summary:—

Europe had fifty-six States before the Italian war, while now it has only eighteen, with a total area of 3,179,362 square miles, and a population of 300,900,000. Of these the German Empire comprises about 230,000 square miles, and a population of 40,106,900 (according to the census of 1867).

The principal States of Europe, with a population of more than 25,000,000, are: Russia, 71,000,000; Germany, 40,000,000; Austro-Hungary, 36,000,000; France, 36,500,000; Great Britain, 32,000,000; and Italy, 26,500,000: their population is, therefore, four-fifths of that of the whole of Europe. A century ago, before the partition of Poland, the Great Powers only possessed one-half of the then population of Europe, thus: Russia, 18,000,000; Austria, 17,000,000; Prussia, 15,000,000; England, 12,000,000; and France, 26,000,000—total, 80,000,000.

The number of Roman Catholics in Europe generally is now 148,000,000—35,500,000 in France, 28,000,000 in Austria, 26,000,000 in Italy, 16,000,000 in Spain and 14,500,000 in Germany; Greek Catholics, 70,000,000—54,000,000 in Russia, 5,900,000 in Turkey, 4,000,000 in Roumania, and 3,000,000 in Austria; Protestants, 71,000,000—25,000,000 in Germany, 24,000,000 in England, 5,500,000 in Sweden and Norway, 4,000,000 in Russia, and 3,500,000 in Austria; Jews, 4,800,000—1,700,000 in Russia, 822,000 in Austria, 1,300,000 in Hungary, and 500,000 in Germany.

Dividing Europe into nationalities, there are 82,200,000 of the Slavonic race, 97,500,000 of the Latin races, and 93,500,000 of the Germanic race.

### THE CATHOLIC CHURCH IN AMERICA.

The only institution on earth that can satisfy the American heart is undoubtedly the Holy Catholic Church. Quick to detect sham, and just as alert to despise it, he seeks something stable upon which to rest his hopes. He cannot discover it among the jarring sects that change with every new-fangled idea. There he beholds the shifting sand, there the truths that may flatter his vanity, but never does he behold there the truth and the whole truth preached by Jesus Christ. He must have authority—he cannot be that power for himself in matters of such vital consequence; neither can any sect supply it, since they all reject it; and hence there is but one opening, one haven, wherein he may rest secure and in peace, far away from the noisy strains of confusion. He alone who has breasted the waves of doubt, who has been tossed from sect to sect in his eager search of the true faith, can duly appreciate the wonderful beauty of the Catholic Church. Here, all is calm. Doubts deep and dark fade away like the morning mist before the sunshine. Peace with its rosy blessing takes possession of the heart. Calmness with its accompanying joys reigns in the soul. Such is what the American seeks, and such he will never find save in the one Church of Christ.

This fact is now being felt more than ever. Old prejudices, superinduced by education, are indeed dying a slow death. The agony is fearful, but each day brings us nearer the wished-for demise. What a glorious day, when America will be Catholic; when, from hill and dale, the sweet sounds of united hearts will arise as incense to the throne of God, and the evening dusk will rest on a blessed and Christian people!—*Pittsburgh Catholic*.

### GAMBLING HELLS IN NEW YORK.

The *N. Y. Tribune* shows that there are at least 200 gambling houses in New York, and at least 2,500 persons of known bad character make their living through their connection as owners, backers, dealers, ropers and servants, with these illegal establishments. The number of victims who are robbed of the means by which this large criminal class lives cannot well be calculated; but, in view of the extravagant habits of the gamblers, and the great expense of maintaining the houses, the *Tribune* feels sure that the victims are at least fifty times as numerous as the thieves. Doubtless the aggregate losses of more than 100,000 dupes contribute to the support of these 2,500 rogues. The unblushing openness with which the illegal business is carried on, and the methods that are employed to corrupt and mislead the police, are descanted upon, and the many and patent reasons for suppressing the evil rehearsed; and in order to leave the authorities no excuses, the *Tribune* then proceeds to give a list of nearly all the gambling houses in the city.

Every year there die in England about half a million of persons, and out of this number nearly a fourth, or 120,000 deaths, are due to zymotic or miasmatic maladies. In other words, 120,000 lives are, roundly speaking, lost by causes which are, or ought to be, preventable.

A FRENCH Bishop once said, when speaking of the duties of a journalist, "that every son of the Church has a mission to fight, according to his opportunities, against the enemies of God."

TO THE CARELESS.—Be cautious how you let fall a remark; it may hurt somebody seriously.



THE CATHOLIC SCHOOL UNION—Eloquent Address of Very Rev. J. J. Prendergast.

On Sunday, the 7th of January, the Catholic Sunday School Union was held in the basement of St. Mary's Cathedral. The attendance was large and enthusiastic, the Archbishop and many of the clergy adding to the honors of the occasion by their presence. Mr. Lawrence Nolan, Recording Secretary, read his annual report, giving an interesting and detailed account of the workings of the Union since its organization.

We learn from the report that there are seven Sunday Schools represented in the Union, viz: St. Mary's, Patrick's, Francis', Joseph's, Ignatius', Bridget's and Peter's. Members on the roll, 82.

After the report was read, the Rev. J. J. Prendergast, the chaplain, delivered the following address:

Although often forgotten and very often ignored, the obligation of the laity to co-operate, personally and actively, with the clergy in the sphere of religion, seems to me to be undeniable. The clergy are, *ex-officio*, the teachers and defenders of Christianity and "the dispensers of the mysteries of God." But Christian faith and Christian civilization are the inheritance of all alike, and all are bound to protect and perpetuate them. Priest and people have transmitted to us; upon priest and people it devolves to transmit them unchanged to coming generations. This co-operation in guarding and preserving unimpaired the priceless gift, bequeathed to the world by its Redeemer, has its personal advantages, for there is no surer way of exciting in men an interest in any enterprise than making them responsible for its success or failure. The more Catholics are laboriously engaged, under the guidance of ecclesiastical authority, to the wide field of religion and faith, the greater is the hope of their continuing steadfast and practical; the less they are so engaged, the greater the danger of their perishing of apathy and indifference. Hence, it is desirable that parents should be personally employed at home in the religious education of their children, and that parents and children, old and young, should give their willing aid and co-operation to their respective pastors, some in one manner, others in another. Now, if these principles are true under all circumstances, and at all times, they are especially true and practically most important in our country and age. The clergy have certainly much to do—with the greatest and most persevering exertions, they cannot do all. What, between the Mass, and the office, and the confessional, and the sick call, and the sermon, and the lecture, and collecting, and building, and the miscellaneous work, which cannot be described, yet consumes much of his precious time, the priest is in grave danger of fatally neglecting that portion of his flock which is most exposed, yet least able to protect itself; most in need, yet least importunate. Moreover, we live in an active and aggressive age, and the welfare is in many respects new. Time was when the battles of faith were waged in the halls of councils, and before the judgment seats of kings; now the hostile forces are arrayed in the popular arena. The Church is no longer assailed on doctrinal or moral, but on social and material grounds; and, therefore, as the point of attack should be also the rallying point of defense, it behooves the Church to develop and bless among her children that system of mutual aid and encouragement of which she was the first founder; and it behooves the laity to enroll themselves in such associations and societies, as enjoy her confidence and approbation. In this way, one of the worst temptations of the age may be successfully resisted, and Catholics, without imperiling their faith, may possess all the real and solid benefits that associations are calculated to bestow. That this co-operation of the laity, especially at a time when the harvest being great, but the laborers few, her ministers are unequal to the work before them, is in harmony with the spirit of the Church and the precedents of other times, is a fact that may be easily established. The Church is a mother, who reposes unlimited trust in her children, and is repaid by their ever-increasing love and fidelity. To take one example as an illustration, I will relate the story of the boy Tharcisus. It was about the year 257. The edict of Valerian went forth, the eighth general persecution began, and the Roman Empire, over its vast and interminable domain, was drenched with Christian blood. Decimated by fire and sword, watched and tracked like wild beasts, the priests were soon too few to perform all their sacred functions; and the laity, worthy to be associated with them in martyrdom, were deemed worthy to be associated with them in their ministrations. Under these circumstances, Tharcisus was entrusted with the Holy Communion for some dying Christian, or some heroic soul awaiting in a solitary dungeon the martyr's palm. On his way he was spied out by the Pagans, arrested and examined, but neither bribes nor threats could force from him the secret he bore;

and on the very spot he gave up his young life to God, crushed to death by the cruel blow of the Roman soldiers. But we need not retrace the bygone ages to find examples of lay co-operation, intimate and self-sacrificing. Look at the missionary as he departs from his native land, bearing messages of eternal life to an unbelieving nation; by his side is the catechist, in an humble yet not less useful nor meritorious capacity. Again, look at the various Religious Orders in the churches. Many of them are lay, belonging neither to the tribe of Leo, Levi, nor to the family of Aaron; yet it would be impossible to over-estimate their services—the services of the Nuns of the Presentation, of the Sisters of Mercy, of the Sisters of Charity, of the Sisters of Notre Dame, of the Sisters of St. Dominic, of the Sisters of Jesus and Mary, and last, not least, of the Brothers of the Christian Schools. And as we contemplate the marvelous array of these glorious societies, if we are struck on the one hand with the innumerable benefits the Church derives from them, we were struck on the other with the happiness of a life devoted to religion and to God. Moreover, the Vicar of Christ has spoken on this very subject of the co-operation of the laity, calling for and blessing it. From his high watch-tower, the Holy Father has pointed the finger of warning to the ever-increasing torrent of error, destined, unless confined by mighty barriers, to break over the nations, and carry away, in its devastating course, the grand fabric of civilized and Christian society. But the Pope is a prophet of evil only because he is an evangelist of good; he provides the defense, while he proclaims the danger. He exhorts all good Catholics to gather around their chiefs, and form themselves into one powerful but peaceful crusade in defense of the Church, and of civilization; and, at his call, the Catholic Union have started into life.

But how is this co-operation to be given? It may be given indirectly and directly. It is given indirectly when men are faithful every day, and in every place, to the convictions of their souls and the great principles of their belief; and unless they are, their life is a contradiction and their religion a sham. In the social assemblages, in the courts of justice, in the halls of legislation, in the sanctums of the press—wherever, in a word, man has an influence over his fellow man, he is bound to use that influence conscientiously. I do not, of course, mean that a Catholic in public life is required to infringe on the equal rights of others. This is what I mean: that as justice, truth, charity, and equity are the four foundations of the Catholic Church, every Catholic, by observing these great virtues, may indirectly co-operate in promoting the interests of his faith. "The Church," writes Dr. Brownson, in his able article in the *Catholic World* on "The Riot of the Twelfth," "asks only what is just; only to be protected in the possession of the equal rights before the State guaranteed to her by the Constitution of the State, and which are not always respected by the popular sentiment of the country. The care which politicians take to show themselves independent in their political action, if Catholics, gains them no credit, and a frank, open, straightforward and manly course would gain much more respect for themselves and for their religion. Indeed, their sensitiveness and over-caution on this point tend to excite the very suspicion they would guard against, or the suspicion that their conduct is diplomatic, and that they have some ulterior purpose in reserve which they artfully and adroitly conceal. The only way to repel this false and unjust suspicion is for such Catholics as are politicians to show in an open and manly manner that neither they nor their Church have any sinister purpose, and that in being devoted to her interests and acting under her influence as good Catholics, they have nothing to conceal, and no end to gain for her incompatible with their plain duty as American citizens, or which they fear or hesitate to avow in the face of all men."

The co-operation of the laity is given directly, when, in the sacred cause of religion, Catholics form themselves into some special organization; or when, single and alone, they consecrate their lives to deeds of charity, and to the salvation of souls. Among the various ways of direct co-operation may be enumerated Catholic Unions, Confraternities, Sodalties and Societies, and especially a society like ours, which accomplishes at once a two-fold good—the improvement of the teachers themselves and the improvement of the children.

On the importance of a Christian Doctrine Society it is not necessary to dwell at length. There are three things whose combined power is requisite to form an intelligent, virtuous and religious generation—the Church, the school and the home. The Church infallibly lays down the grand principles of morality and faith, but the school and the home are necessary to give expansion, depth, validity and efficacy to her teaching. Now, in many instances the influence of home is useless, if not positively pernicious. Many parents are not sufficiently instructed to instruct their children. Others are too

tired and worn-out after the long labors of the day, to enter upon a new and uncongenial work. Others, again, are compelled to commit their children, deprived by death of their mother's care, to the hands of incompetent strangers. Thus, in many cases, it is sheer nonsense to talk of home and its influence as a means of religious education. As to the Church, it is obvious that the children can be brought under its direct and immediate influence only an hour or a few hours each week. Consequently, for the majority of children the great work of Christian education, to be done effectively, must be done in the school. And apart from all considerations of necessity, must it not seem an incomprehensible proceeding to exclude from a school of morality and science the most powerful influence, and the most indispensable science—the moral influence of the Church, the science taught, not by faltering philosophers and sages, but by God, our Saviour? This proceeding has also its ridiculous aspect. Few men could be found so careless of their reputation as to venture on offering any opinion on the teaching of any secular science of which they were wholly ignorant; yet many men claim to be eminently qualified to decide how the Christian religion shall be taught, although they know nothing of it!

When we possess a Christian system of schools, a Christian Doctrine Society will not be as necessary as it is now. It will, however, be still necessary. There will always be a large number of children who will not be able to enjoy the advantages of such schools, and these it will be the duty of their brethren to seek out and instruct, on the principle that *half a loaf is better than no bread*.

There is no doubt that this organization may be made the instrument of effecting a vast amount of good; but for this it must be properly established and encouraged everywhere. Its success depends chiefly on the pastors, but also to some extent on the teachers. Firstly, the teachers should be actuated by high and holy motives, and should learn to regard their work as a labor of love, else they may soon grow tired and become inefficient. Secondly, they should consider that they fulfill only a portion of their duty by teaching the children who come to them, and that they should seek out those who do not come. For this purpose, it would be necessary to subdivide the parish into districts, assigning a district to one or two teachers. Monthly, or oftener, the teachers could explore their respective districts, make a list of the children, invite them all to catechism, allure them by kind words and little presents, and thus become true friends of the young, and valuable auxiliaries of their pastors. Thirdly, some provision should be made for explaining and illustrating the catechism. The questions and answers are bald, dry and uninteresting to the minds of children; and this circumstance accounts for the extreme reluctance with which they approach their Sunday lesson, while they read other things with pleasure and avidity. Fourthly, it is necessary to impart to children a taste for Catholic literature. All Catholics agree, theoretically, in two things—the pernicious effects of irreligious and immoral publications, and the necessity of spreading good books and papers broadcast over the land. It were useless to forbid the one without supplying the other. People will drink muddy water rather than die of thirst, and eat poison itself, rather than suffer the pangs of hunger. But when we come to action, there seems to be either an absence of a proper conception of the magnitude of the evil which we all wish to counteract and neutralize, or an oversight, a neglect of the means we should employ to accomplish our end. I take it to be an axiom that, if we are to succeed at all in sanctifying the press by making it the handmaid of virtue and truth, we must begin at the beginning, we must lay the foundation. The impressions made upon the keen senses and valid imaginations of the young are ineffaceable; and the tastes acquired in early life, particularly if they are cultivated *pari passu* with the development of the mind, are usually permanent. Here, then, is a great law to guide us, and a great hope to sustain us. Now, when we consider this law in connection with the wide diffusion of all kinds of bad publications, and with the invincible and laudable love of reading, which is almost universal in these days, it becomes our imperative duty to provide Catholic papers or magazines for our Catholic children. We have some already, among them one which it would be difficult to surpass, or even equal. I mean the *Young Catholic*, published by Father Hecker, of New York, a paper which, in my opinion, should be in the hands of every Catholic child, and on the table of every Catholic household. But the *Young Catholic* is intended for children. We need a magazine or paper for our more advanced boys and girls, superior to anything we now possess. To edit such a magazine—one worthy of the Church, and suitable for American youths, requires more varied talent, more philosophical and historical knowledge, and more judgment, than would be necessary for conducting a first-class periodical like the *Catholic World*. But, given the requisite qualifications,

what a wealth of fact, and legend, and example, awaits the editor of a youth's magazine or paper, in the history of that glorious Church which reaches back through the ages, and claims as her own all that is true, beautiful, captivating, heroic and divine in the life of man! Shall we have such a periodical? "A magazine of the kind," Father Hecker writes, "is a necessity, a great one. It has been on my brain for years past. We must keep our youth, and this is one of the indispensable means. A magazine such as we need is not a small enterprise. It should have illustrations, to be attractive, and original pens to write for it, and it would require the entire time of one capable person to edit it. Considering the requirements and expense of such a magazine, in spite of the conviction of its necessity, and the immense good it would do, I confess to a sense of inability to undertake it just now. To a large extent, I have accumulated matter, and have the knowledge of a large stock of illustrations that might be obtained, and many pens which would engage in such a work; but where is the man to be found to edit and give his time to it? I say give, for I know of no Catholic journal in the United States, that pays for the work that is required to produce it. However, if we could find a wealthy and generous Catholic who would say, 'Go ahead, and I will finance for you until it becomes a success,' it might be started."

Who knows but some Catholic, wealthy and generous, may be found somewhere on this broad continent to give the Catholic youth a magazine or paper they so much need? They ask it as an aid to hold fast the faith of their childhood; they ask it to be better instructed and better prepared for the battle of life; they ask it as an antidote against a literature as hostile to pure morality as their holy religion; they ask it as a means to fit them, when they are older, to prize and encourage Catholic literature and uphold Christian civilization. And will no man respond to their appeal? Certainly, to give the Catholic youth of America an interesting, instructive and high-toned Catholic periodical, would be a more meritorious work than the building of a church, an asylum or an orphanage.

The leading ideas of this address I have embodied in resolutions which will be read by the Secretary. If you think well to adopt them, they will afterward be submitted to his Grace. But whatever may be the fate of the resolutions, I hope we shall all work energetically and faithfully in this glorious cause. Let there be a friendly rivalry between church and church, between class and class. Let kindness and zeal characterize all our relations with the little ones of Christ, and intelligence direct all our undertakings in their behalf, and the fruits of our labors will appear in due time. Catechism will be better attended; the children will be better instructed; the pastors will be encouraged and consoled; and, as to the teachers, God himself has made them an unfailing promise: "Those who instruct many unto justice shall shine like stars for all eternity."

PREAMBLE AND RESOLUTIONS.

The Secretary then read the following preamble and resolutions, which were unanimously adopted:

WHEREAS, It is the sacred duty and the inestimable privilege of the laity to co-operate with the clergy in upholding, extending and perpetuating the inalienable blessings of Christian faith, morality and civilization; and

Whereas, the Christian Doctrine Society offers a practical and admirable way of fulfilling this obligation, viz: by aiding the pastors in breaking the bread of life to the young, and thus laying deeper and wider the foundations of our holy religion; and

Whereas, a good illustrated Catholic magazine or paper would powerfully contribute to retain the more advanced boys and girls under the salutary influence of the Church, by enlarging and perfecting their knowledge of the faith, and making them more familiar with its sufferings and triumphs; and

Whereas, such a publication cannot be properly edited unless it is adequately supported, unless all the friends of Catholic youth combine; therefore it is

Resolved, That we take occasion of this our first reunion to consecrate ourselves anew to the great work of our association.

Resolved, That we earnestly invite all Catholic young ladies and gentlemen to join the Christian Doctrine Society where it is already established, and to establish it where it does not yet exist.

Resolved, That we respectfully solicit kindred associations throughout the country, subordinating personal and local considerations to the common good, to unite with us in calling for a first-class Catholic publication for youth, and in supporting it when started.

Resolved, That these resolutions be published in Catholic papers of this city, and sent to the various Sunday School Unions of the East.

The Union then adjourned to the Cathedral, where the Archbishop gave the benediction of the Holy Sacrament and delivered a congratulatory address to the teachers.

Mr. Nolan gave the following statement of

CATHOLIC SUNDAY SCHOOLS

in this city:

St. Mary's.—Average attendance at the Sunday School—Girls, 350; boys, 30—total, 650. Day school—boys, 100.

Convent of the Sacred Heart, Taylor street—800. St. Francis' Sunday School.—Girls, 270; boys, 300—total, 570.

Presentation Convent, Powell street.—Girls, 750.



St. Patrick's, Sisters of Mercy, Rincon Hill, Sunday School.—Girls, 180; boys, 80. Day School, Girls, 300; boys, 50.

St. Rose's, Brannan street, Sunday School.—Girls, 230; boys, 90. Day School, Girls, 100.

St. Vincent's, Jessie street, Sunday School.—Girls, 410. Day School, 300.

St. Patrick's, Market street, Sunday School.—Boys, 300. Day School, Boys, 200. P. J. Sullivan, Superintendent.

St. Ignatius' College, Sunday School.—Boys, average attendance, 450. Day School, average attendance, 575.

St. Ignatius' Sunday School is under the direction of Rev. Pather Natini, Superintendent, with a corps of ten Rev. Fathers and eight secular teachers. Total number of children in St. Patrick's parish, including St. Ignatius: boys attending Sunday School, 1,728; day, 1,525. D. W. Hart, Superintendent.

St. Joseph's Sunday School.—Girls, 550; boys, 450—total, 1,000. Day School, Girls, 250; boys, 150—total, 500.

St. Bridget's Sunday School, Thomas Bloomer, Superintendent.—Girls, 200; boys, 175—total, 375.

St. Peter's, Sunday School, A. B. Maguire, Superintendent.—Girls, 150; boys, 155—total, 305.

Holy Cross, Mr. Lawton, Superintendent.—Girls, 90; boys, 70—total, 160.

Mission Dolores Sunday School.—Boys, 130. Day School, Boys, 100.

Convent Notre Dame Sunday School.—Girls, 250. Day School, 300.

Notre Dame de Victoire—Boys, average attendance, 50.

St. Boniface, German Church.—About 200 children attending school at this church, and are (like those of the French Church) instructed by the pastor and his assistants.

Total number of Sunday Schools in the city, 10. Average attendance of girls, 4,420; boys, 2,701. Aggregate attendance of girls and boys, 7,121.

Number of Catholic Day Schools, 12. Average attendance of girls, 2,750; boys, 1,200—total, 3,950.

## Irish Intelligence.

### CARDINAL CULLEN ON WAKES.

The following circular from his Eminence the Cardinal Archbishop of Dublin, to the Catholic clergy, secular and regular, of Dublin, has been read in all the churches and chapels:

"VERY REV. BRETHREN:—Allow me to call attention to a serious abuse of which instances are sometimes witnessed in this city. I refer to the practice of holding wakes in private houses and rooms—frequently the residence of whole families—over the lifeless corpse of a friend or relative that may have fallen a victim to a virulent or contagious disease. Well-meaning but unreflecting persons cling to this custom, thinking that they honor the dead by keeping their remains unburied for days and nights, but forgetting that by doing so they may spread contagion through the city, and be the cause of sickness or death to themselves, their friends, or to other citizens. Unhappily those who assemble at wakes oftentimes forget altogether the respect due to the dead, and instead of praying for the souls of the faithful departed, or meditating upon death and the uncertainty of human life, devote themselves to clamorous and improper amusements, or convert the chamber of death into a place for rioting and drunkenness. Though I am aware that you have been incessant in denouncing practices of this kind, so repugnant to the salutary sentiments and reflections with which the sight of death should inspire us, yet I think it necessary that you should again renew, and enforce with the greatest earnestness, your former instructions on this matter.

At the present moment, small-pox and typhoid fever are very general in this city, and cholera may be approaching. In such circumstances, it is of the greatest importance that nothing should be done to spread the contagion, or to increase the ravages of those dreadful enemies of human life. You will, therefore, be pleased to point out to your flocks the dangers of holding wakes at present, and the great responsibility they incur by exposing themselves, their families and friends to the risk of contracting terrible diseases and losing their lives. The faithful Catholics of this city will not fail to listen with respect to your admonitions, and to abandon, wherever it prevails, a practice so dangerous in itself and so often accompanied with disgraceful and sinful abuses. Whilst speaking of this matter, it will be well to add some words of exhortation to the humbler classes to attend to cleanliness in their houses and their persons, and to remove from their dwellings everything calculated to poison the air they breathe and to infect themselves and their families with sickness of the most fatal kind. You will also be pleased to caution your flocks against excess in drinking, a custom calculated to break down and weaken the human frame to such an ex-

tent as to render it unable to struggle against any virulent disease with which it may be assailed. Unhappily, this vice of drunkenness is very common among us, and it becomes more common than usual at Christmas—the most holy season of the year—when we should all be inspired with sentiments of thankfulness to God for having sent his divine Son to redeem us from the slavery of hell—and be firmly determined to show our love of our Redeemer by avoiding sin and all its occasions. Drunkenness is to a great extent the occasion of crimes which sometimes occur in this city, generally so religious and observant of human and divine law, and it is also a fruitful source of the distress and misery of which such frightful scenes are witnessed in our streets.

Undoubtedly, were it not for the excessive use of intoxicating liquors, and for the prevalence of drunkenness, Dublin, excelling as it does in works of religion and charity, would be one of the most prosperous and flourishing cities of Europe. How sad that a wicked and ruinous habit should fill this great city with rags and destitution, and expose us to the scoffs and reproaches of our enemies. Spare, therefore, Rev. Brethren, no exertions to check the growth of a baneful and destructive vice. Preach against it in season and out of season. Show the faithful how it destroys reason, and reduces man to the level of a brute; how it is injurious to health; how it undermines the constitution; and, above all, how it offends God and merits his severest punishment. Point out to them that as experience shows us that the drunkard is degraded on earth, and falls into every sort of iniquity, so faith teaches us that if he die without satisfying the offended justice of God by sincere penance, his punishment for having indulged his perverse appetites on earth will be to suffer forever a devouring thirst with the reprobate in the regions of eternal woe. Wishing you and your faithful flock every grace and blessing, I remain your faithful servant,

PAUL CARD. CULLEN.

DUBLIN, 15th Dec., 1871.

### READ THIS LETTER.

The annexed, from one who knows whereof he speaks, is too good to pass, and we make no apology for giving it entire, as it appears in the *Pilot* of January 20th. It is applicable to all alike, and it is to be hoped many of our readers will profit by the example therein shown:

CHITTENANGO, Madison Co., N. Y.

TO THE EDITOR OF THE *PILOT*:

"To my Young Countrymen:—I was born in 1815, in the County of Meath, twenty-two miles north of the City of Dublin; came to New York in 1835, to work as a common laborer, as I was not fit for anything else. As I had no trade or education, I worked amongst farmers three years and a half, when I went home again, and came back in May, 1839. Went to work again here, and, in 1841, I rented a farm. In 1843 I was not worth one shilling. In 1844 I bought a farm, without buildings. I paid nothing down, for the reason that I had nothing to pay. Price, \$4,000; annual interest, 7 per cent. I got married in 1847, and have raised four sons and four daughters, all well and hearty; the youngest is now eleven years old. Bought a farm adjoining in 1864; price, \$7,000. I now owe \$2,000 on the \$11,000, and I would not owe that had it not been for the son of a tenant, a nine-year-old boy, who touched me off with a match, in 1837, to the tune of \$3,000. I have made a great many mistakes in my life; one was in settling here. I gave as much for land then as it will be worth in a great many years to come. It was worth as much in 1836 as it is now. It is different in a new country; depend on yourself for money, on God for health, be temperate in all things, and you will live to be a happy old man.

You may say I was lucky, but the reverse is the case. I never got a dollar only by the hardest kind of labor, except eleven dollars my wife had when I married her. You will say that there was something in it; yes, it was this: I very seldom stood treat, and when I did, I paid for the first drink, so they had no claim on me for the second, therefore I did not take it, and that is the reason I never was drunk. How much better to live such a life, in the pure open air on the farm, than your city life. You get more pay in the city, but you spend more. It is not the amount of money you get in the course of the year that is going to help you, but the amount you save. You may say mine is an exceptional case, but it is not. I am acquainted with a man from the same county, who lived here thirty years, worked by the month at gardening, left last October, for Ireland, and had over ten thousand dollars that he saved. He came here at forty years of age, and could do a good day's work at seventy, when he left. He did not stand treat, and never was drunk. Some young men think it glorious to smoke and drink, but I never could see any glory in a man digging his own grave. I knew many fine young Irishmen here; when they

would go to have some fun together—and where are the Irish, young or old, who do not enjoy it? (I know I do) there was always one or two to spoil it by standing treat. Where are they now? Alas! in early graves. Mr. Editor, I shall not be offended if you do not read these lines, but slip them into your waste basket.

P. M.

### JOINT ADDRESS OF THE STATE CATHOLIC TOTAL ABSTINENCE UNIONS.

TO THE CATHOLIC TOTAL ABSTINENCE ASSOCIATIONS OF THE UNITED STATES.

Call for a National Convention in Baltimore to Found a National Union.

JANUARY 1st, 1872.

"NEW YEAR'S DAY" is noted as an auspicious time to put away bad practices and begin a better course;

and it may be considered a favorable time for a concerted effort, on the part of the Catholic Total Abstinence Associations throughout the country, to institute needed improvements in their system of organization, in order that membership may be made more attractive and useful to those who join them.

A sincere desire to extend the practice of total abstinence impels us to urge the several Catholic Total Abstinence Societies throughout the country to unite themselves in State Unions, preliminary to the establishment of a National Union, devoted to the advancement of the Temperance cause, the protection of our people from the evils of intemperance, and the promotion of their happiness and well-being in the community.

There are six State Unions now fully established. The first was formed in the State of Connecticut, two years ago; the second in Rhode Island, one year afterward; the third in Massachusetts, last May; the fourth in New Jersey, in August; the fifth in New York State, on Father Mathew's birthday, October 16th; and a sixth has existed for more than a year in the District of Columbia. Three others are now forming—in Pennsylvania, Ohio and Minnesota—and our brothers in Maryland, Virginia, Tennessee, Missouri, Illinois, Iowa and California are making efforts to introduce the system of State Unions in those States.

The societies connected with the several State Unions may be said to number three hundred, with, perhaps, fifty thousand members. The whole number of total abstainers in the Catholic Associations throughout the United States cannot be less than two hundred thousand. This shows that the virtue of temperance is widespread among the Catholic people, and leads to the hope that, with a National Union to develop it, the Catholic Total Abstinence movement is destined to become a source of great benefit to the Catholic community. It will help to create a good public opinion and disabuse the minds of our fellow-citizens of many erroneous notions regarding our religion and ourselves.

The State Unions have done much good by inaugurating

#### A SYSTEM OF TRANSFERS,

securing to a good member the boon of membership and of friendship, within the Catholic Total Abstinence Societies, in the most distant parts where he might have occasion to go. When this system is extended over the whole country, under a National Catholic Abstinence Union, the Eastern mechanic will find a friendly greeting when he goes to the far West, and the Western trader visiting the cities of the East, will not fall among "sharks"—the Catholic Total Abstinence Societies, in all parts of the country, will afford a harbor of safety to the honest temperance member wherever he wanders.

When this great beneficial feature can be found within a Catholic Total Abstinence organization, extending from one end of the country to the other, Catholics will not seek it in objectionable Orders, where many soon forgot the teachings of religion as well as the practice of temperance.

Feeling the great importance of this question, we invite every Catholic Total Abstinence State Union, and every Catholic Parochial Total Abstinence Society throughout the United States, whether attached to Unions or not, to select representatives, in such a manner as may to them seem best, to meet together in the city of Baltimore, Md., on Thursday, February 22, 1872, to make counsel as to the feasibility of establishing a National Catholic Abstinence Union, and to adopt such other measures, as they may determine upon to give activity, strength, and success to the Total Abstinence movement.

Each State Union to be entitled to three votes, local Societies of States where there are no State Unions to be allowed three votes for each State to have such votes as may seem equitable—the whole vote of a State to be cast by the representatives in attendance, as they may arrange, or, in case of distant States, by proxy duly empowered, and the

acts of delegates to be submitted for approval to the bodies appointing them. Credentials to be forwarded to any of the undersigned when the hour and place of meeting will be made known. The Spiritual Directors of Unions and societies are cordially invited to take part in the Convention.

The following propositions will be submitted:

1. To promote the establishment of State Unions in States where none exist.
2. To aid pastors or communities in organizing Catholic Total Abstinence Societies wherever desired.
3. To secure an interchange of transfers between Societies in all parts of the country.

All Societies and Unions that may be organized prior to the time of meeting will be entitled to representation.

In almost every State the Societies are numerous and are generally constituted alike. In some States, however, they have no system of union, and are scarcely aware of each other's existence. They are thus deprived of the spirit of emulation and of the mutual aid which a State Union would afford.

In order to aid them in reaching this result, we will cheerfully furnish copies of the Constitutions and documents used in our State Unions.

The rules of our Unions avoid heavy exactions on local societies, and are designed only to improve them. They have been framed, in great part, by our clergy, and are generally sanctioned by our prelates.

#### THEY PROHIBIT POLITICAL ACTION

on the part of the Associations, and rely for success upon moral suasion and good example and Christian lives of members themselves, rather than extraneous agencies. In this spirit we have worked under them, and in the same spirit we now address our co-workers throughout the country, earnestly inviting them to participate in the great benefits of

#### CATHOLIC TOTAL ABSTINENCE UNIONS.

We quote, in conclusion, from the present address of the Rt. Rev. Dr. Bayley, Bishop of Newark, New Jersey, before the State Union of that State, regarding Catholic Temperance organizations, the following sentence, namely:—

"A State Organization of your societies, as also a National Organization, may be of great advantage in making membership a source of mutual aid and encouragement, and directing the public mind against this great evil."

Signed for State Catholic Total Abstinence Unions.

REV. JAS. McDEVITT, Pres. Dist. Columbia Union (St. Mathew's Church, Washington).

JAS. W. O'BRIEN, Pres. New Jersey Union (142 Nassau street, N. Y.).

C. T. BRISCOLI, President Connecticut Union (408 Chapel street, New Haven).

THOS. E. NOONAN, Pres. Rhode Island Union, (Fleet street, Providence).

REV. JAS. O'HARE, Pres. New York State Union (St. Mary's Church, Syracuse).—*Baltimore Catholic Mirror*.

#### GROWTH OF THE AMERICAN CHURCH.

The following is an extract from the Lives of the Deceased Bishops of the Catholic Church in the United States, by Richard H. Clarke, Esq., of New York:

The growth of the Catholic Church in our midst has proportionately far out-stripped that of the Republic. In the period of ninety-five years the United States has increased from twelve States to thirty-seven States and thirteen Territories; while the Church, during a period of eighty-one years, has increased from one Bishopric to fifty-four Bishops, six Vicarates-Apostolic, and four Mitred Abbots. The population of the country has increased from 2,800,000 to about 40,000,000, an increase of 1,433 per centum; while the Catholic population has increased from 25,000 to about 5,500,000, an increase of 22,000 per centum. The increase in our Catholic population has resulted from foreign immigration, the natural growth of our native population, conversions from the sects, and accessions from the Indian tribes. The salvation of the Indians has ever been one of the dearest aims of the Catholic Church. The Church is conservative and productive. Had her efforts not been defeated by the non-Catholic and inhuman policy pursued toward the Indians, they, too, would have been prepared for an enlightened civilization on earth, and for the enjoyment of the beatific vision in heaven. Our clergy have been increased from 21 priests, in 1790, to about 4,809, dispensing the blessings of the faith and religion to 5,500,000 Catholics, worshipping at 4,260 churches and 1,700 chapels and stations. The increase of prayer and benediction ascends also from thousands of institutions dedicated to religious education, and dispensing inestimable blessings upon the land.



# The Catholic Guardian

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOETH HOLD ENTIRE AND INVIOLENT, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

## Catholic Calendar.

FEBRUARY—29 DAYS.

1. Thursday.—St. Ignatius, Bishop and Martyr. St. Bridget, Virgin, Patroness of Ireland.
2. Friday.—PURIFICATION OF THE B. V. M. Candlemas Day. Less. Malach. iii. 1-4; Gosp. Luke ii. 32-32.
3. Saturday.—St. Hilary, Bishop, Confessor, and Doctor of the Church.
4. Sunday.—SEXAGESIMA SUNDAY. Epist. 2 Cor. xi. 19-33 and xii. 1-9; Cor. Luke viii. 4-15.
5. Monday.—St. Agatha, Virgin and Martyr.
6. Tuesday.—St. Titus, Bishop and Confessor.
7. Wednesday.—St. Romuald, Abbot.
8. Thursday.—St. John of Malta, Confessor.
9. Friday.—St. Andrew Corsini, Bishop and Confessor.
10. Saturday.—St. Scholastica, Virgin.
11. Sunday.—QUINQUAGESIMA SUNDAY. Epist. 1 Cor. xi. 19-33 and xii. 1-9; Cor. Luke viii. 4-15.
12. Monday.—St. Raymond of Pennafort, Confessor.
13. Tuesday.—Of the Feria.
14. Wednesday.—ASH WEDNESDAY; beginning of Lent. St. Valentine, Martyr. Less. Joel ii. 12-19; Gosp. Matt. vi. 16-21.
15. Thursday.—Of the Feria. SS. Faustinus and Jovita, Martyrs.
16. Friday.—Most Holy Passion of the Lord.
17. Saturday.—Of the Feria.
18. Sunday.—FIRST SUNDAY IN LENT. Epist. 2 Cor. vi. 1-11; Gosp. Matt. iv. 1-11.
19. Monday.—Of the Feria.
20. Tuesday.—Of the Feria.
21. Wednesday.—Ember Day.
22. Thursday.—Chair of St. Peter at Antioch.
23. Friday.—Holy Crown of Thorns.
24. Saturday.—St. Peter Damian, Bishop, Confessor, and Doctor of the Church.
25. Sunday.—SECOND SUNDAY IN LENT. Epist. 1 Thess. iv. 1-7; Gosp. Matt. xvii. 1-9.
26. Monday.—St. Matthias, Apostle.
27. Tuesday.—Of the Feria.
28. Wednesday.—Of the Feria.
29. Thursday.—Of the Feria.

## A WORD TO OUR FRIENDS.

We have to thank our friends for the cordial cooperation extended to us thus far, in our efforts to produce a Catholic journal worthy of the name. Only those who are acquainted with the complicated details of publishing a newspaper which aspires to a positive force in journalism, can duly appreciate the demands constantly made on the resources of its proprietors. And as we have engaged in this enterprise, determined, with the blessing of God, to succeed, we think it best not to incur debts faster than we can see our way clear to pay them. If the success which we have met with during the first month of our existence continues, we can promise our patrons the regular weekly issue of the GUARDIAN with the next number, which will appear the first Saturday in March. Three thousand subscribers will place us beyond the possibility of failure; already we have obtained half that number, and if all the friends of the paper will lend us their aid and influence, we shall be able to erase the word failure from our vocabulary. All we ask from the great Catholic population of the Pacific Coast is that measure of support which, as conductors of an organ of the Church, exclusively devoted to its interests, we think we have a right to expect.

## THE IMPORTANCE OF CATHOLIC NEWSPAPERS.

The venerable Archbishop MacHale, speaking on this subject, says: "The press is such a powerful instrument of good or evil that we should be all anxious to extend the beneficent and check the baneful influence." Every one, who is at all familiar with modern literature, knows that it is thoroughly anti-Catholic. It is so in every department—history, philosophy, essays, criticism, poetry, novels. Where they have met this character obviously, they are none the less hostile in fact, for their spirit and life, their fundamental ideas and leading thoughts and general tendency, are all opposed to the Church and the truths it believes and teaches.

This is especially the case with the newspaper press, and it is even more potent than the less ephemeral forms of literature just mentioned, in creating and maintaining prejudices, wide-spread and obstinate, against Catholics and their faith—prejudices the more obstinate and difficult to remove because they are not grounded on distinct and definite ideas, but are the result of impressions made gradually and imperceptibly, and therefore incapable of analysis, and of being traced to their real origin. The great majority of Catholics have not, as yet, we think, duly considered the nature

and power of the instrumentality that is being employed against them. They cannot, however, afford to overlook it. The Protestant press, both secular and religious, is attacking the Church on every side, and seeking to corrupt the faith of her children. And this warfare is carried on in every conceivable way, by pictures and caricatures, by innuendoes and pasquinades, as well as by the more serious forms of misrepresentation, distorted and wrongly colored historical sketches, sophistical arguments, and the advocacy of error under countless forms. These attacks are renewed weekly and daily. There is no escaping the pernicious influence of this newspaper literature. It penetrates every house, and reaches every family in the land. It speaks to thousands who listen to no other voice. It influences, unconsciously, perhaps, and therefore the more effectively, the firmest in their opinions, as well as those who are fickle.

How shall this evil, so universally prevalent, so all-pervading, so potent for harm, so especially pernicious to the faith and virtue of the young, be counteracted? It is vain to say, "Do not take newspapers; forbid them to your children; dissuade your friends from reading them." You might as well attempt to exclude air from your dwelling as the newspaper from your family and friends. It is welcomed by all classes of persons, old and young, rich and poor, learned and ignorant, the virtuous and the wicked. The scholar reads it in his study; the laborer listens as its words are spelled out at the corner grog-shop or the village store. To the majority of persons it is a daily necessity as much as their breakfast.

The newspaper, therefore, cannot be excluded. The only way to prevent its doing harm is, in the language of Archbishop MacHale, "That we should all strive to extend the beneficent, and check the baneful influence." In other words, the only way to neutralize the evil influence of the press is to mould it into the type and fill it with the spirit of goodness. To drive out bad newspapers, you must introduce good ones; to counteract the influence of those that are anti-Catholic, you must support and circulate those that are Catholic.

Here there arises the necessity for vigorous and ably conducted Catholic newspapers, prepared to defend the truth against all attacks, to explain honest misconstructions, to correct willful misrepresentations, to expose false statements, and, above all, to effectively illustrate and advocate positive Catholic principles. The good that such a press can accomplish is incalculable. What preacher ever reached as many minds as the newspaper can reach? The preacher's word, when once spoken, dies with the echo of his voice; but the printed word remains, and men may read it again and again.

Shall such an agency as this be neglected by the Church? Shall Protestantism, with all its vagaries and delusions, be allowed almost exclusive control of this potent instrumentality for influencing opinion?

We think we can answer for the Church and say, emphatically, no. The very highest authority that can speak on this earth, our Holy Father, the Pope, has repeatedly inculcated the necessity of fostering Catholic literature, and more especially Catholic journalism. His advice has been taken up and reiterated by the most distinguished and learned prelates of the Church, both in Europe and in America. The bishops and clergy not only encourage, by pastorals and sermons, the circulation of Catholic newspapers, but they willingly give a portion of their scanty incomes to support and sustain them. The great body of the laity have not, as yet, extended that general support to the Catholic papers that they should, and it is this indifference or apathy on the part of the laity that enfeebles and cripples the Catholic press. As an illustration of this fact, a prominent and wealthy Catholic gentleman of this city said to us, a few days ago, that while he wished success to our new Catholic journal, he doubted whether we had field enough for such a paper on this coast. What! not field enough on the Pacific Coast for one newspaper devoted exclusively to the interests of our holy Church? Is it possible that a Catholic population of not less than 175,000 cannot or will not sustain the publication of one organ of Catholic opinion, while Protestants, with no advantages over Catholics either in wealth or number, or personal intelligence, are able to publish and support at least a dozen religious newspapers as official organs of their various denominations.

The only reasonable apology for this lack of support, that we can think of, was suggested in a very able editorial on this subject, which appeared in a recent issue of our contemporary, the *Monitor*, from which we copy the following extract:

"Unfortunately, there are many journals which profess to be Catholic, but which, nevertheless, express views and uphold opinions totally at variance with those of the authorized teachers and exponents of the Faith delivered to the Apostles. Papers of this class, so far from being any benefit to the people, are productive of great mischief; and indeed, to speak the simple truth, are no better than snares and stumbling-blocks in the path of the incautious. They are either constantly propagating scandals, and not

unfrequently they carry their evil work to such an extent as to call down upon themselves the sternest and most emphatic denunciations. But a Catholic who is strong in his faith and knows his duty, cannot remain long in ignorance of the dangerously deceptive character of these prints, and, as soon as he discovers it, he will forbid their introduction again into his household. Hence it is that their chief support is derived from individuals who have completely foresworn the creed of their fathers, or else from those who are so weak as to give worldly affairs a preference over those things that concern life everlasting.

"The question, then, naturally presents itself, what are the marks of a truly Catholic newspaper? According to our judgment, there is one characteristic which alone is quite sufficient to distinguish it from any other. It is this: a resolute and unflinching determination to hold sacred, first, and above all things, the defense of Catholic principles and the defense of Catholic truth. To these matters the necessities of political partisanship or the interests of nationality should be held entirely subordinate. Whenever Catholicity is merely called in to play a secondary part—wherever it is used solely to make certain political doctrines more agreeable—wherever it is treated as a side issue, to be maintained in cases of supposed emergency—there an enemy is concealed and there a danger exists."

The late illustrious Archbishop of New York, in an article on the "The Catholic Press in the United States," speaks very pointedly of the evils resulting from the publication of newspapers that call themselves Catholic, (?) in which the doctrines of the Church and the politics of the country are blended together in the same columns. He says, concerning this class of newspapers:

"Too many of them have exhibited great industry in scattering the seeds of Catholic doctrine in the spring-tide; and, unfortunately for the honor of the creed which they profess to serve, have been seen with equal industry among the reapers, not of religion, but of politics, in the time of harvest. Of course, individually, editors, as well as clergymen, have a full right to cherish, and express, and exercise, their political opinions in regard to all public questions. But a political paper ought to cling to its profession, and we may say the same of a religious paper, especially a Catholic journal. If it be a Catholic journal, political partisanship should be scrupulously excluded from its columns. It is only when these papers exhibit a disposition to realize an amphibious life, now Catholic and now political, that they become dangerous in the estimation of the American people, who cannot, it appears, get over the notion that because they are partly Catholics, their politics are suggested or indicated by the ecclesiastical authorities of the Church."

We have entered the field of Catholic journalism with a firm determination to publish only a Catholic newspaper. Party politics we know nothing about, because we believe that the Church, whose interests we advocate, knows nothing about them. We shall not, therefore, exhibit in our columns the disposition to realize the amphibious life referred to by Archbishop Hughes.

We shall labor earnestly and to the best of our ability, for "The Faith once delivered to the Saints," which, after more than twenty years, of weary wandering amidst the mazes of Protestant error, we have found in the bosom of the "one Holy Catholic and Apostolic Church." We shall strive to make our journal in fact what it is in name, THE CATHOLIC GUARDIAN, and to vindicate the peerless claims of our holy religion to the world's respect and veneration.

## EDITORIAL VISITS.

In our canvassing tour, during the past month, we had the pleasure of spending a week in Santa Clara County. Here we found many occasions of pleasant surprise. A lovely valley extends from foot to foot of two parallel mountain ranges. From the dome of the San Jose Court House, the eye drinks in the fullness of fields and meadows stretching without boundary over hundreds of acres, while, scattered here and there over the landscape, rise the comfortable homesteads of the fortunate possessors of the genial soil. After partaking of the kind hospitality of the good Fathers who are in charge of the parish of San Jose, the first place that we desired to visit was the

## COLLEGE OF NOTRE DAME.

This institution of learning for young ladies is conducted by the Sisters of Notre Dame, who devote themselves entirely to the cause of education. The College was founded in 1851; in 1855 it was incorporated and subsequently empowered to confer academical honors common to other collegiate institutions of the United States. Its situation is very pleasant, the buildings are large and commodious, and are surrounded by beautiful and extensive grounds. There are now attending the college one hundred and thirty boarders and one hundred and eighty day scholars. Attached to the college is a free school of one hundred and sixty pupils, who are taught all the branches of education without charge. The College of Notre Dame merits the liberal patronage it receives.

The next object of greatest interest was the justly celebrated

## COLLEGE OF SANTA CLARA,

conducted by the Fathers of this Society of Jesus. We have had for some time a longing desire to visit this famous seat for learning. Although we had often been accused by our Protestant friends of former days of being a Jesuit, still we must confess the fact that we had never yet stood within the walls of a Jesuit College. After a few days, acquaintance with the Very Rev. Father Varsi, the honored President, and his learned colleagues, we really wished

that the accusation of our Protestant friends had been true.

Whatever the infidel, the scoffer and the bigot may say to the contrary, we assert that history cannot furnish an example of where an equal number of men have done so much for the cause of education and correct morals as have the Jesuit Fathers. Persecuted and slandered, imprisoned and robbed, driven from city to city and country to country, they never for a moment turned aside from their heavenly mission.

The heavier and faster fell the blows of persecution, the brighter flashed the fires of their genius and the warmer burned the glowing flame of their Christian charity. Were we to undertake a description of Santa Clara College, we would be obliged to speak in detail of its chemical cabinet, the best on this side of the Pacific; its laboratory, containing a perfect apparatus for physics and practical assaying; its library, its museum, its gallery for photographs, its grand theatre, capable of accommodating an audience of 3,000 persons, and many other points of interest and attraction.

We congratulate the learned representatives of the noble order of Jesuits that they have, within the short space of fifteen years, developed an institution of learning which is an honor to California.

## WHO IS TO EDUCATE OUR CHILDREN?

We can scarcely refrain from expressing our surprise at the extremely abnormal lethargy manifested by Catholics, both in high and low places, regarding a duty—the chief one incumbent upon them as members of the family, as citizens, as Christians, and as Catholics.

We have quietly, for some time, studied, as far as we were able, the prevailing spirit of our people; noted the remarks and efforts of a few ecclesiastics, laics and Catholic periodicals; (and, alas, how very few!) made in behalf of the sacred obligation of education; and endeavored to compare the results with the efforts, and our observation is sadly disheartening. The Prelates of this country assembled not long ago, prominent among whose deliberations was the subject of Catholic education of Catholic youth. An urgency for its provision was strongly made by them, under the guidance of the spirit of truth abiding with us forever. The really Catholic journals have heralded the action of the Council, urged and labored in behalf of this all-important duty, and their efforts have dropped unheeded and unfelt. We ask our people, *why is this so?* Has our Catholic spirit fled? Have we really become so indifferent to our best interests as to turn a deaf ear to every advice, come from what source or authority it may? Let us hope that this may not be the case. We would rather attribute the indifference to a false process of reasoning on the part of so-called Catholics. They argue: "It will cost money." True, but in neglecting Catholic education, we lose that which money cannot buy. Can we conceive of a parent, a Catholic parent, so cruel, so depraved, and so God-forsaken as to sacrifice his child, both body and soul, and devote him to eternal destruction, through eagerness to spare the paltry pence that a proper education might cost? It seems quite certain that if we wait for just appropriations from the State before we shoulder the burden ourselves—wait for it to compel us to accept of Catholic education—we shall find ourselves in a very unfit condition to appreciate the favor, and from present indications, this generation, at least, is likely to pass away before such interest will be manifested in our behalf. It is urged that many public schools are taught by Catholics, and consequently are as safe for education as denominated Catholic schools. Such an argument is scarcely pardonable in any one entitled to a respectable name. The fact of the mere accident of a Catholic teacher in a public school being of any advantage to it, if it proves anything, only argues in favor of Catholic schools—not by a mere chance, but as a matter of necessity, to entitle them to the charge of the school. Besides, Catholic teachers are no more allowed—even if they would—to introduce religious instruction into the schools than if they were pagans, and the very neglect of professedly Catholic teachers on this point tends to beget a corresponding indifference on the part of pupils, and even to a greater degree than if the teachers were of a class from whom Catholic pupils might not expect or desire it. At all events, the spirit of the school system remains the same, and the danger, in the case of Catholic teachers, rendered to Catholic children even greater, under such circumstances—the likelihood of such teachers not teaching anything antagonistic to our religion to the contrary notwithstanding.

If neglect to comply with the law of God and His Church; neglect to receive sacraments at certain times and under certain circumstances, is a mortal sin, is it much less a sin to neglect the proper education of our youth, upon which, to a great extent, their entire future depends? And if sacraments are refused to persons persisting in sin,



should not a sin of this great character be also considered in the conditions requisite for the worthy reception of sacraments? We hesitate not to pronounce this matter of education a matter of conscience, and it should be treated accordingly by those who have the charge of souls. We see ecclesiastical edifices of great magnitude, splendor and expense, erected everywhere by Catholics, but for what purpose? To attract non-Catholics? Bosh! A Catholic can hear Mass in caverns, in Catacombs, or under hedges, as they have often been obliged to do, but if we lose our children, there will be none to hear it anywhere, nor any to offer the Holy Sacrifice, even in our most gorgeous Cathedrals. Where will be our Catholics? Scandal and disgrace will be the order of the day.

We do not wish it to be understood here that we entertain any, even the least, doubt of the infallibility of the Church, or of the faithful fulfillment of the promises of Christ, for the Church will exist in spite of man. But again we say, that Catholics are violating a most sacred duty in not providing facilities for Catholic education. Dear Catholics, let us cast off our lethargy; let us be unitedly active in this matter; let us discard the flimsy arguments of "liberal" Catholics, who would discourage the enterprise, regarding every such as our most dangerous foe. Let us make our voice heard and our actions felt, and bring up our children in a manner creditable to ourselves, an honor and consolation to their parents, a blessing to society, worthy members of the Church of God, and candidates for the kingdom of Heaven.

Why are we so idle? Do we wait for others to perform our work for us? Away with such a delusion! Act together; act vigorously; act now.

#### WEAKNESS OF FALSEHOOD.

The writer hereof was thirty years of age before he ever heard a sermon by a Catholic clergyman. The tenets of all the Protestant denominations called evangelical, were one by one examined and rejected; the works of Thos. Paine, of Voltaire, and other "free thinkers" were read, but pronounced unfair and sophistical. We were at sea. It had not yet occurred to us that possibly we might find a harbor in the bosom of the Catholic Church. We could contemplate complacently the arguments of the infidel, but to touch the soiled garments of the "Harlot of Rome" had become, by the force of education, a sacrilege so great as to place it beyond the pale even of investigation. We were in the position now occupied by hundreds of thousands of men—we could not bear to be called infidel, we were not Christian. But we had, we thought, reached the end of investigation, and had settled into indifference without a conclusion. In reading history, and, at the same time, the assertions of Protestants about Catholics, we found many misrepresentations, and the first argument that ever struck our mind favorably at all to the Church was: "If the Church of Rome be really so bad, why the necessity of misrepresenting her? If we have an opponent who occupies an untenable position, the nearer we state that position the easier we can overthrow him." These instances of misrepresentation provoked us. We could not believe that it was all misrepresentation. Were we to take a tilt against so vulnerable an institution, we would not misrepresent, but would find her true position and upset it.

Why assert, in the face of history, that the Catholic Church persecuted Galileo because he made the discovery that the world was round, or that Pope Gregory XIII ordered a *Te Deum* sung in honor of the massacre of St. Bartholemew, or any of the thousand and one misrepresentations, noticed by the student of history, when she held yet to the abominable doctrine of indulgences? Was not the mere fact attested by everybody, and, as we supposed, uncontroverted, that priests were now, assumed the right to grant, for a money or other consideration, the right to commit a given sin for a certain time, enough to damn any institution "to everlasting fame?" There is hardly a Protestant Sunday school scholar in America who would not answer you, very promptly and positively, that such were the doctrines and practices of the Catholic Church. But even that, too, was found to be more baseless than the "fabric of a dream." We would not set that up in our indictment against the Church. But the wonder grew. Why were these things so utterly false in themselves; so persistently asserted? Was the Church so built upon a rock, that she presented no vulnerable point? Must her enemies be content to set up an effigy against which to tilt? Must all their lances be shivered when thrown against the true Church? These were logical questions. The investigation became interesting. One after another of the "abominations" of the Church were taken up, but they would melt before investigation, like snow under the tropical sun. We have seen Christian (?) newspapers make long pretended quotations from Catholic papers, when no line ever appeared in such papers like the quotation. Politicians were more honest with each other. There was room in that field for an honest difference of opinion, giving each his true position; but was there no room in the other? No! We answer this positively and confidently now; and one of the strongest arguments—although not the only one, by a great deal—that led us to this conclusion, was this universal misrepresentation.

Wherever you find a man misrepresenting the position of another, either through ignorance or intentionally, it is safe to set it down that he has the weak side of the question. There is nothing so weak, so utterly helpless, so void of all recuperative powers, as falsehood, when submitted to the test of unbiased investigation.

#### GRAND CONCERT AT SAINT IGNATIUS COLLEGE.

Thursday, January 25th, the spacious hall of the St Ignatius College was the scene of an entertainment given by some of the most brilliant musical talent of California. The many friends of the Reverend Fathers assembled, one might suppose, *en masse*, judging from the crowded state of the hall, and a very appreciative audience they proved to be.

The concert was opened by a Chorus from "Sonambula," rendered by the St. Ignatius choir with pleasing effect, and we felicitate the congregation of the Jesuit Church on having such singers to help raise their minds to higher thoughts than those of earth. The next was a solo—"Si j'étais une grande dame"—given by Madame Berger. This lady's voice is highly cultivated, and she sings with great sweetness and clearness; she is evidently a fine singer, and has made a very favorable impression upon her hearers. The duet—"Tel rammenti"—was sung by Misses H. and G., with great pathos and sweetness, and both young ladies retired amidst repeated rounds of applause. Miss G., in a subsequent duet—"Io vivo e t'amo"—which she sang with Signor Mancusi, enhanced, if anything, the good impression she at first created. Miss Zerboni di Spozzetti, the accomplished artist, favored the audience with two selections on the piano-forte, to which nothing superior has ever been given in the State of California. The first—"Storm and Sunset Pastoral"—was performed with a delicacy of touch and a brilliancy of execution, combined with so much feeling, that it is evident that the performer is possessed of the highest order of musical talent. Miss Zerboni was enthusiastically encored, and she replied very kindly by playing—"Symphonie de la Hongrie"—a composition which she brought from Europe—a very rare piece—a piece as beautiful as it is difficult. "Take me to thy heart again" and "Kathleen Mavourneen," especially the latter, were sung with great feeling, by Mrs. L. Parsons; after which, Miss N. Buckley and Miss C. Green played a duet for two pianos—"Valse de Concert"—by Schulhoff—a very lively piece, which they executed in a manner that greatly pleased the audience. Signor Mancusi sang, with great expression—"Il nome di mia madre"—by Gordiniani, a piece admirably adapted to his voice. It is needless here to speak of Signor Mancusi's merits as a vocalist. He is well and favorably known to the public, and on Thursday night he could not fail to impress those to whom he was a stranger (if there were any such in the hall) that he is a perfect master of song. Miss Wadsworth—a pupil of Signor Mancusi—sang a delightful "Waltz Song," by Venzano, a piece as sparkling as her voice is sweet and cultivated. Both in the song and the duet—"The Lively Crispino"—which she sang with Signor Mancusi, Miss Wadsworth gave evidences of no ordinary talent. The violin solo—"Carnival of Venice"—Paganini, was executed in a masterly manner by Professor J. S. Spaulding. To a person unacquainted with this piece, the shrill and high notes in some parts of the performance, and the harsh and grating tones in other parts, and which mutually correspond to the tone of voice in which the gondolier's worthy spouse made her objections to her better half's going to the Carnival at Venice, and his gruff, surly answers in return, might impress them with the belief that Professor Spaulding's bow was in want of resin, or that he was deficient in skill. But such is not the case; he is a thorough musician, and deserving of the highest praise.

The reporter of one of the San Francisco daily papers made a sad mistake when he put on paper his too honest opinion concerning Professor Spaulding's performance, and we trust that, hereafter, he will be more discreet in passing comments upon subjects that are evidently beyond his sphere. The comic quartette—"The Frogs"—was sung in a very amusing manner, by Messrs. Nathanson, Huber, Hoffman and Kretohmar, and convulsed the room with laughter. Thus ended one of the most enjoyable entertainments of the season, and we have reason to congratulate the Reverend Fathers upon the success of their annual concert.

#### Literary Reviews.

THE GRAMMAR OF ASSENT. By John Henry Newman. New York: The Catholic Publication Society. For sale by M. Flood, San Francisco.

This is a treatise on the science, not the art, of logic, with application to religious belief and faith in the divine revelation. We have not the time nor ability to review at length the great work. We can only repeat what some one has already said, that in this book Dr. Newman has put thought and language under a condenser, which has compressed a folio of sense into a duodecimo of size.

We have read nearly every work that Dr. Newman has written, and we feel it is not too much to say that whatever he has touched he has adorned. In theology, fiction and poetry, he has left lasting records of his ability as an author who deservedly stands in the first rank of the great minds of this century. Without any comment of ours, his richness and depth of thought and the beauty of vesture in which he has clothed his "Essay," shall speak to our readers in the following extract on the *Blessed Trinity*. Never did writer attempt a more difficult theme, and never was the eloquence of pen more successfully employed.

Our image of God never is one, but broken into numberless partial aspects, independent each of each. As we cannot see the whole starry firmament at once, but have to turn ourselves from east to west and then round to east again, sighting first one constellation and then another, and losing these in order to gain those, so it is, and much more, with such real apprehensions as we can secure of the divine nature. We know one truth about him and another truth, but we cannot imagine both of them together; we cannot bring them before us by one act of the mind; we drop the one while we turn to take up the other. None of them are fully dwelt on and enjoyed, when they are received in combination. Moreover, our devotion is tried and confused by the long list of propositions which theology is obliged to draw up; by the limitations, explanations, definitions, adjustments, balancings, cautions, arbitrary prohibitions which are imperatively required by the weakness of human thought, and the imperfections of human language. Such exercises of reasoning, indeed, do but increase and harmonize our notional apprehension of the dogma, but they add little to the luminousness and vital force with which its separate propositions come home to our imaginations; and if they are necessary, as they certainly are, they are necessary not so much for faith as against unbelief.

Break a ray of light into its constituent colors, each is beautiful, each may be enjoyed; attempt to unite them, and perhaps you produce only a dirty white—the pure and invisible light is seen only by the blessed inhabitants of heaven; here we have but such faint reflections of it as its diffraction supplies; but they are sufficient for faith and devotion. Attempt to combine them into one, and you gain nothing but a mystery which you can describe as a notion but cannot depict as an imagination. And this holds not only of the divine attributes, but also of the Holy Trinity in unity. And hence, perhaps, it is that the latter doctrine is never spoken of as a mystery in the New Testament, which is addressed far more to the imagination and affections than to the intellect. Hence, too, that which is more remarkable, the dogma is not called a mystery in the creeds; not in the Apostles', nor the Nicene, nor even in the Athanasian.

"The reason seems to be that the creeds have a place in the ritual; they are devotional acts, and of the nature of prayers, addressed to God; and in such addresses to speak of intellectual difficulties would be out of place. It must be recollected, especially, that the Athanasian creed has sometimes been called the "Psalm *Quicunque*." It is a psalm or hymn of praise, of confession, and of profound, self-protecting homage, parallel to the canticles of the elect in the Apocalypse. It appeals to the imagination quite as much as to the intellect. It is the war-song of faith, with which we warm first ourselves, then each other, and then all those who are within its hearing, and the hearing of the truth, who our God is, and how we must worship him, and how vast our responsibilities will be if we know what to believe and yet believe it not. It is

The psalm that gathers in one glorious lay  
All chants that e'er from heaven to earth found way:  
Creed of the saints and anthem of the blest,  
And calm-breathed warning of the kindest love  
That ever heaved a wakeful mother's breast.

LIGHT IN DARKNESS. Rev. A. F. Hewitt, of the Congregation of St. Paul. New York: Catholic Publication Society. For sale by M. Flood, San Francisco.

The reverend author, in his preface, says: "I have written this little treatise because I believe it to be required by the spiritual needs of a number of persons who cannot easily make use of the larger and more elaborate treatises which have been written, on the same subject, by the great masters of spiritual doctrine." It is a valuable little work, containing a great deal—a *multum in parvo*—and coming as it does, from such an eminent source, cannot but command the attentive perusal of the Catholic reader.

HISTORY OF THE CATHOLIC CHURCH. From the commencement of the Christian Era to the Ecumenical Council of the Vatican. By the Rev. Theodore Noethen. Baltimore: John Murphy & Co. For sale by M. Flood, San Francisco.

This is a new and valuable work that is issued in time to fill that great void that has long been felt in the Catholic schools, for the want of a reliable school edition of our Church history. The author has divided his work into short chapters, and at the end has added questions for both teachers and scholars, thus facilitating the use of the book. We know of no other work that comes up to this for the use for which it is intended, viz: a compendium of the Church history, for colleges, Academies and schools, and we feel assured it must soon take a first place in those institutions of learning as a standard text-book.

THE PAPAL DEMONSTRATION IN BALTIMORE.—M. C. Bateman, the Catholic bookseller, corner of Sutter and Kearny streets, has laid us under obligations for a copy of "The Grand Demonstration in Baltimore and Washington, D. C., in honor of the Twenty-fifth Anniversary of the Election of Pope Pius IX. to the Chair of St. Peter," which took place in those cities, June 17th, 18th and 19th, A. D. 1871. The pamphlet is compiled from various accounts contained in the local papers, and is certainly a deserved tribute to that ever memorable day which will, in future, be referred to with delight, by all Catholics who witnessed the glorious pageant in honor of so memorable an event. We have had but time to glance hurriedly over the many eloquent addresses of the occasion, but are able to say they are of superior merit, and will bear attentive reading by those fond of rare literary treats.

GREEN'S LAND PAPER.—Such is the title of a new paper just started at San Francisco, by W. S. Green, formerly of the Colusa Sun. Besides being an editor of long standing, Mr. Green is a practical engineer of much experience, and has made lands and land laws a specialty for the past fifteen years, and is the author of our present State Land Laws. In connection with the paper, Mr. Green has established a Land Agency, at San Francisco, with co-operating branches in all the principal towns in the State, for buying and selling land on commission.

#### "FATHER WALWORTH" DECLINES INFALLIBILITY.

Our contemporary, the *Pacific Churchman*, in a recent issue, contains an article under the above heading, which purports to give the reasons why the Rev. Father Walworth refuses to accept the dogma of "Infallibility." There is but one Father Walworth in the priesthood of the Church in the United States, and we profess to know something about him. We were fully satisfied, when we read the article in question, that it never emanated from the pen of the Rev. Clarence Walworth. He is too sound a theologian to write any such nonsense, or to be in any way perplexed by the decision of the Vatican Council. We have, upon inquiry, found that Father Walworth, so far from relapsing into error, has so edified the Church authorities that he has been presented to and approved by the Holy Father for his orthodoxy, and purity, and zeal, as Bishop of Syracuse, for which See he is soon to be consecrated its first Bishop. We gladly exonerate the editor of the *Pacific Churchman* from any willful intention to publish a false statement, knowing it to be such. He is too high-minded a gentleman for that. However, as he has been imposed upon once before by publishing a supposed speech of Bishop Strossmayer, at the Vatican Council, we hope we will be more careful in the future how he credits the misrepresentations of the Catholic Church and her clergy that he finds in his Protestant exchanges.

#### TOKEN OF LOVE.

It will be remembered that the Archbishop has transferred Rev. Father Joseph Gallagher from St. Joseph's parish in this city to San Jose. Father Gallagher has for years past been connected with the parish of San Francisco, and the great good he has done is evinced by the love and veneration in which he is warmly held by all who have been so fortunate as to have come under his spiritual guidance. While his late parishioners here regret his removal, those among whom he will hereafter move are to be congratulated on the accession of so good a man and so devoted a pastor. Prior to his departure from among us, his congregation of St. Joseph's parish presented to Father Gallagher a handsome gold watch and chain as a token of their love and veneration for the gentleman whom they delighted to honor. May his future life be replete with that happiness his most hearty admirer could wish.

#### CORRESPONDENTS.

We desire to get all the items of news interesting to Catholic readers of this coast, and invite correspondence from all points. Do not be deterred from giving us plain facts because you are not used to writing for the press. Give us the data and we will dress it to suit our own taste. To those who write on subjects other than mere matters of news, we would say, be brief; write to the point; begin what you have to say without a preface. In this fast age, people read short articles, but the long ones are laid aside for a leisure moment that never arrives. If you have an idea you wish to communicate to the public, clothe it in as few words as possible, and the public will heed you, but if you cumber it with words, you will be passed by unnoticed.

#### THE USES OF ADVERSITY.

You wear out your clothes. You are not troubled with visitors. You are exonerated from making calls. Boredom does not bore you. Tax gatherers hurry past your door. No one ever thinks of presenting you with a testimonial. Imposters know it is of no use to bleed you. You practice temperance. You swallow infinitely less poison than others. Flatterers do not shoot their rubbish into your ears. You have saved many a debt, many a deception, many a headache. And lastly, if you have a true friend in the world, you are sure, in a very short space of time, to know it.



## Selected.

## FRANCE, ITALY, AND THE PAPACY.

A glance, however cursory, over the events of the past year reveals some extraordinary features. From the teeming womb of revolution has issued a progeny, diversified in lineaments and moral attributes, yet equally destructive of social order, political advancement and religious development. While in France the spirit of this revolutionary progeny has constructed a republic that is essentially weak in the elements of unity and patriotism, in Germany and Italy, it has called into life a centralization of power at variance with the progress of true liberty, subversive of those social harmonies which society needs for the happiness and prosperity of individual life. And everywhere through the entire interior life of nations, the same spirit has evoked a religious scepticism that is unsettling the consciences of the cultivated, while over the illiterate masses, it is exercising an influence which renders them dissatisfied, intractable, and insurrectionary. And yet we are daily invited, by the philosophers and orators of the day, to believe that society is marching, with rapid strides, through a series of progression to some ideal perfection to which, sooner or later, it must assuredly attain. This anticipated result, it is claimed, will flow as a natural sequence from the religious revolution of the 16th century, which has its political phase and complement in the domination of the boasted principles of '89. For a period of more than eighty years, these principles have been fermenting in modern society; and yet where is the social order they have founded outside of the Commune which tyrannized over Paris for two months by murdering innocent citizens and applying the incendiary's torch to the monuments of art which the taste and the wealth of ages had erected? Where is the political state they have founded that had not within itself the seeds of its own decadence?

The sickly, decrepit, incurious and tottering anomaly, called a republic, which for a brief season rules France, is the only living political entity that now survives their action and influence. And this trembling, hesitating, shuffling, truculent government, which has been the fearful price at which it was purchased! The history of France for eighty years justifies the biting sarcasm of Louis Veuillot that "it would seem as though France had been ushered into the world for no other purpose than to enact the part of a bloody buffoon." The republic exists only in name. The Legislative Assembly is torn by factions whose turbulence is held in check by the temporary influence of its President, who, though committed to a republic in form, presents an antecedent history totally at variance with the spirit of democratic institutions. He holds his position in opposition to a majority of the Assembly. The government he represents is as purely a personal government as that of Napoleon III, having many of the faults of the Empire without any of the strong elements of coherence which made the Empire the nursery and promoter of grand material enterprises. The Assembly approaches with fear and trembling the duty of prescribing and adopting a constitution which shall be in sympathy with the majority of the people, and yet be capable of restraining the turbulent aspiration of a democratic minority. It was in bitter irony of this legislative hesitation that one of the members proposed to abridge the labor of preparing a constitution for the country, by adopting the following novel method: "Let us," said he, "draw from our archives all the constitutions which have been voted for by the country for the past eighty years; let us cast those numbers into the police cap of one of our officials. Let one of the youngest of our bailiffs draw from this, and, in open session, let us swear by the constitution that may be first brought out. This constitution will have the double merit of having been tried and broken!"

While in France the people are struggling in the arms of revolution, like Laocoon in the deadly folds of the serpent, at Rome the same spirit has consummated an enormity which probably, more than any isolated political fact of the times, exposes the radical diseases which are undermining the moral constitution of society. On the 27th of November last, amid *vinas* of a vulgar crowd, the salvos of artillery, the pageant of royal equipages and the blazonry of armed soldiery, the first so-called, national parliament was formally opened by Victor Emmanuel in the place of *Monte-Citorio*. This is the crowning act of a series of perfidies, inaugurated after the disaster to the French arms at Sedan. And strange as it may seem, this event, accomplished by a degree of fraud, treachery and violated faith which has no parallel in history, is claimed by the revolutionary party as a triumph of their principles. And equally strange is it that the work of robbery and spoliation should have been so coolly commenced and so deliberately carried to its consummation without a word of protest

from those governments whose very existence depends on social order, the observance of law, and fidelity to the obligations of treaties. Thus the revolutionists and the defenders of thrones meet upon a common level; and co-operate to unsettle social order and weaken the arms of authority in enforcing the obligations imposed by the law. Such incongruous co-working of good and evil can be accounted for only on the ground that the Papacy is the victim, and overthrow to the Catholicism the end to be accomplished. In this view, the motive and means become both obvious and consistent. The spirit which inspires the parties to the intellectual revolt that in the 16th century gave birth to that organized negation which the world calls Protestantism; and which, by regular inheritance, has been delivered to the 19th century in the shape, character and embodiment of political liberalism, social disquietude and religious indifference and unbelief. No authority is too sacred to deter the destructive spirit of the age from attempting its overthrow; and in the blindness of religious rancor, the very powers most interested in the preservation of that authority, of which the Papacy is the best type and real exponent, are jubilant over its trials and are sadly wondering at its persistent vitality. If they comprehend their true interests; if they were not blind to the movements of the present, which are shaping a future of evil and convulsion, they would find in the syllabus of the present Pope the principles of conservation society now stands in need of. The condemnation of the position "That it is lawful to refuse obedience to legitimate princes, and to rebel against them," strikes at the very root of modern society, and indicates the true sources which must be reached in order to draw thence the healing remedies which alone can assure a speedy and permanent cure.

The occupation of the "Eternal City" by the imperial robber; the deliberations of his Senate in the palace of *Monte-Citorio*; the degradation of the Holy Father to the condition of a prisoner in the Vatican; the triumph of Liberals over conservative teachings of the Church; no one, nor all these elements combined, can take from the Papacy the moral and religious influences which distinguished it as the only authority, after all, which can successfully resist the tide of demoralization which is carrying away thrones, dissolving states and plunging society into cheerless anarchy.

It was the sacking of Rome by the Goths, under Alaric, that inflamed the zeal of St. Augustine and sharpened his pen in defending "the city of God" against the revilers of the Church, who in his day were as ready, as are their imitators of the present, to predict, in consonance with their wishes, the downfall of the Papacy from the accumulated weight of temporal calamities which oppresses it.

The present occupation of Rome by a prince, who, without a title of the talent or genius of the Gothic invader, rivals his lawlessness and surpasses him in meanness of spirit, will bring to the defence of the Papacy the sympathies and prayers of the Catholic world; and, in his own good time, the Supreme Arbiter of nations will consummate its deliverance from the foes which assail it.—*Baltimore Catholic Mirror*.

## "RISE AND DECLINE OF THE ROMISH CHURCH."

The N. Y. *Times* of Monday, the 27th ult., contains a report of a sermon preached on the previous Sunday by Dr. W. H. Bellows, pastor of All Souls Church, in that city. Dr. Bellows is a Unitarian, the editor of the *Liberal Christian*, and a great admirer of Mahomedanism. He is a man not without considerable literary ability and attainments; but being extremely heterodox, he finds it necessary, in order not to lose caste among his less heterodox Protestant brethren, to affect extreme hostility to the Catholic Church. Among the Protestant ministers of this city we doubt if there is one that surpasses him in zeal, bitterness, or untruthfulness against the Church of God, and this, too, while he concedes that she retains the whole of Christianity, and that men can be saved in her communion as well as any other; for he holds that all souls are sure to be ultimately saved, whether orthodox or heterodox, whether Christian or infidel.

Dr. Bellows tries, as Middleton and others had done before him, to prove that the "Romish Church" has grown up out of heathenism; but if this were so, we do not see that it should be a grave objection in his mind, for his own religion is pure heathenism, minus its rites, ceremonies, and sacrifices. Yet how does he prove the heathen origin of the Catholic Church? The High Priest of Roman heathenism was called Pontifex Maximus, and the Chief of the Catholic Church is also called Pontifex Maximus. This is, no doubt, a strong proof, but it seems to us a stronger proof might be found in the fact that the early Roman Christians used the Latin language which had been used by the heathens for ages, and the Roman Christians

even now speak Italian, which is only a bastard Latin. The writers of the New Testament must, on this principle, have also been heathens for they wrote in Greek, and Greek was the language of heathen writers and speakers.

But *pontifex* meant originally a bridge-builder, and *pontifex maximus* meant the chief bridge-builder. Ergo—what? Bellows means an instrument for blowing the fire: etymologically, according to Webster, it means blown bladder, or a blown skin, and is near akin to bellow. Suppose, then, we should play upon the Unitarian minister's name, and contend that he is not a proper man, but a bladder-skin, a blown bladder, a bellow, or an instrument for blowing the fire, what should we prove? Just as much as Dr. Bellows proves—that is, nothing but our own malignity and stupidity.

The heathen had certain ceremonies and usages extremely similar to some which we find in the Church; but this does not prove their heathen origin, for the Church, through the synagogues and the patriarchs, is older than heathenism, and these usages and ceremonies have passed into the Catholic Church from the synagogue, and are, therefore, of divine origin. Heathenism had its origin, as everybody knows, or should know, by way of corruption, in the primitive or patriarchal religion; that is, in the Christian religion prior to the coming of Christ to fulfill the promise made to the fathers. Dr. Bellows makes "the child the father of the man," and commits as big, but not so witty, a bull as Sir Boyle Roche did when he said, in the Irish Parliament, "he should like to know what posterity had ever done for us, that we should be bound to consult its interests."

In further proof of the heathen origin of Catholicity, Dr. Bellows, as reported, adds:

"When Christianity was introduced into Rome, this society of bridge-builders, being composed of leading citizens, was perpetuated until it presents itself now in the Government of the Romish Church. Though this Government is local in Rome, yet it is also universal, and it is the boast of the present Supreme Pontiff that he has cut out more Bishops in foreign countries than any of his predecessors. With Romans, on similar occasions, it was their delight to see Christians mangled by wild beasts. Religion came from the East, and the Eastern habit is to exaggerate. By the literal interpretations given by the Romans, some of the most beautiful truths of the Bible have been perverted. They take the language of the Gospel in a liberal sense, which was intended only in a spiritual sense. This has been largely helped along by the superstition of the Romans. Going out of their homes on business, if a hare crossed their path they immediately returned, regarding it as an evil omen. This superstition has continued to the present time. Again, at the present day, they believe in the evil eye. Again, there was the habit of sacrificing a black hen, on the remains of which, if any one accidentally trod, he immediately inherited the anger of the gods against the first man. They were constantly adding to their gods, and this continued even after they had changed to Christians. On the Capitoline Hill there is a doll, said to have been carved from a cedar tree, and painted by St. Luke. This image is supposed to represent Christ as a child, and to possess curative power. No Pope ever canonized so many saints as Pius IX. Even in the Architectural formation of their churches, the heathen idea has been followed; indeed, in everything Scipio would find the Catholic Churches, except in the crucifix, the same as the heathen temples to which he had been accustomed. The worship of the Virgin was a heathen idea, among whom the worship of virgins was an ancient custom. The monks and their system have also been smuggled into the Catholic Church from heathenism. The reverend gentleman concluded his sermon by asserting that, though putting on an appearance of strength, the government of the Romish Church was now weak, and all that was necessary to complete its downfall was the light of truth as developed in history."

Did one ever read anything less true, or more nonsensical? If any of the old heathen superstitions still remain amongst the Romans, everybody knows, or may know, that it is in spite of the Church, and in direct opposition to her teaching. That the heathen sacrifice to the black hen is continued at Rome cannot be true, unless it has been recently revived by our preacher's friends, the adherents of the new Italian Government, who detest the Papacy and war against it, precisely because, under it, Christian Rome has supplanted Pagan Rome, which they are intent on resuscitating. That Pagan Romans were accustomed to worship virgins the preacher would find it difficult to prove, as he would to prove that the worship Catholics pay to the Mother of God "includes a heathen idea."

The assertion that the Catholic churches are modelled after heathen temples is not a fact; though some temples, where suitable, were purified and used as churches, yet the churches were generally, in Rome and Italy, modeled after the basilicas, or the imperial court house. The heathen temples were, as a rule, ill adapted to the demands of Christian worship, though where not so, we can see no impropriety in converting them into churches—certainly no more, to say the least, than there is in Protestants converting Catholic churches into Protestant meeting-houses, or in their attempting to erect a Protestant meeting-house after the model of the Catholic church. The cross on the spire of a Protestant meeting-house or a triplet window, symbolic of the Holy Trinity, in a Unitarian meeting house, is at least as inappropriate as anything that our Reverend Doctor can allege against the ecclesiastical architecture of Rome. The New England Puritans, it must be admitted, however, studiously avoided Catholic models, and made

their meeting-houses resemble barns rather than churches.

What were the arguments used by Dr. Bellows to prove the decline of the "Romish Church" the reporter has not seen fit to inform us. That the Pope has been deprived, by fraud and violence, of the exercise of his temporal authority in his own dominions, is no doubt true; but there never has been a time, since the days of Peter, when his spiritual authority was more fully exercised or more promptly and cheerfully obeyed in the Church or spiritual order, or when the attachment of the bishops and prelates to their Chief was stronger or more universal than now. Christendom, or the political and social order founded by the Pope, has indeed declined, we may say, fallen—disappeared under the revival of heathenism in modern literature and science, and in public and domestic economy, but the Church has not fallen or declined. Religion in all civilized nations has yielded to the worship of Mammon, and men, to a fearful extent, have lost, under modern civilization, the very conception of the spiritual order, and humanity or the people takes the place of God, we grant, but not the Church.

The Church is still standing, the grand conservative institution of society, and around which the nations, as they recover from their temporary madness, must and will group themselves anew, if the world is to continue. The temporal sovereignty was never an absolute necessity for the Church, since the Church existed for seven hundred years without it. If it has become absolutely necessary, it will, in some form and by some means, be sustained, for the power and resources of God are not exhausted. Who knows but the victories of the schismatic Russian army may not open the way for its restoration, as they did for the election of Pius VII? Who knows but the present falling away of secular governments from the Church has been necessary to prepare and effect disciplinary and administrative reforms, which the Pope, with all his authority, would find it difficult, if not impossible, against an inopportune conservatism, to effect? Who knows but the events, apparently so unfavorable, are intended by Providence to open the way for the emancipation of the Church from the civil power, and to secure her rightful independence of the State? She can live without the State; but the State, nay, society itself, can not subsist without her.—N. Y. *Tablet*.

## THOUGHTS FOR THE WOMEN OF THE TIMES.

BY ONE OF THEMSELVES.

The woman of the nineteenth century owes all the advantages of her social position to the Catholic Church.

The disadvantages of that position, which are more or less justly the causes of discontent and complaint, are the natural fruits of Protestantism.

For many centuries, the Church maintained a severe conflict against influences, principalities, and powers, which must have baffled the efforts of any but a divine institution, to rescue woman from the depths of degradation into which the iniquities of heathenism had thrust her. It required the superhuman patience and energy of a system animated by divine charity and sustained by omnipotent power to prosecute the struggle successfully, and to place woman in the position for which she was designed by her Creator. So far as she has since preserved the high relations with her Maker, with the family, and with society, which were achieved for her by that struggle, it has been by virtue of the same power that first effected her elevation.

The divided and antagonistic forces of Protestantism have been as adverse to the interests of woman as it was possible for disjointed elements, acting discordantly, to be. Fortunate has it been for her that the very discrepancies of its moral elements have operated in a great measure to neutralize its influence. Since the days when the first Reformers (?) pronounced the result of a solemn debate in their decision that the Landgrave of Hesse-Cassel might live with two wives conjointly, without compromising his character as a good Christian under the *neo religion*, and those of England exulted in the action of Henry VIII, when he repudiated the saintly Catherine of Aragon—for twenty-five years his faithful and lawful wife—and took the wanton Anne Boleyn in her stead, the general tendency of Protestant influence has been to rob woman of the dignity with which the church had invested her, by loosening the obligations of the marriage bond and diminishing the sanctity of the conjugal relation. If it has not entirely succeeded in degrading her to be the mere victim of man's capricious whims, it has done what it could. Want of harmonious action between its constituent parts has been the best protection Protestantism has afforded to woman against this result. The boasted "progress"—originating in the revolt against divine authority exercised through the church—so far as it affects the condition of woman, has been



steadily in this direction, especially during the present century.

Women are conscious of this. They are aware that the ground upon which they stand is becoming, year by year, less and less firm, the guarantees of their rights more and more feeble and inoperative, while the chances of a conflict for gaining a more secure footing are strongly against them. But while they are keenly alive to these facts, the cause for their existence is an enigma they have not yet solved—its remedy, a contingency they have not reached even in conjecture.

They could not be persuaded that it is the boasted "spirit of the age" which is in fault; that its irrepressible tendencies are to raise one class by depressing another, and to create a countless multitude of tastes and wants which can be gratified by none but the favored class who are the possessors of great wealth.

They fret vainly—beating against the little that remains of ancient bulwarks erected to shield them, as if, by destroying these, their condition would be improved—and indulge an idle dream that women's suffrage will remedy the evils, real or imaginary, of which they complain. "Let us vote," they say; "let us have some voice in regulating our own affairs, and, if we do not succeed in shaping them entirely to our wishes, we shall at least reduce the number and weight of our grievances, be enabled to open new channels through which we can attain the independence we desire, and, by making our presence felt as an element of the body politic, be acknowledged as an existing fact that is of some importance to the nation."

It is, indeed, an idle dream! The mind of every intelligent person must, upon a very little reflection, discover innumerable reasons why woman must cease to be woman, wife, and mother, before she can exercise the elective franchise to any purpose.

As a true American woman, we cannot regard the clamor which has been raised upon the subject of woman's rights with the entire contempt it has met in many quarters. There is an invisible current of sad and mournful facts underlying this agitation.

If "material prosperity" is the key-note of Protestantism—as the testimony of its own writers would seem to prove—the development of material comfort and luxury is its highest expression. In all the appliances, arrangements, and habits of our domestic and social life, there has been a constant and alarming increase of expense during the past fifty years. New fashions have been invented new wants created and multiplied so rapidly, that the supply, never exceeding the demand, has altogether exceeded the means of a great majority of our people. The few who were able to indulge in each novelty as it appeared have gone to surprising lengths; while the many, whose resources were wholly inadequate, have strained every possible resource to keep pace with their wealthy leaders in expensive follies. Crime, bankruptcy, widespread ruin, and desolation have followed, of course. Multitudes have been left in poverty, with all the habits, tastes, and aspirations which wealth alone can gratify, and of these multitudes a large proportion are women. Accustomed to affluence, they are determined not to accept poverty—the synonym for disgrace in their circle—and eagerly cast about them for some avenue of escape. Hence the frantic efforts to obtain entrance into new paths, hitherto untrodden by woman, for securing the object of their ambition.

Woman has a right to be all that her Maker designed when he created her as a "help" to man. He is not of more importance to society in his own place than she in hers. He would not render himself more ridiculous by forsaking his own duties and avocations for the care of the household, the kitchen, and the nursery, than she would by abandoning these for the public employments of men. The present state of affairs is sufficiently deplorable, but I do not see how such an exchange would mend the matter. Nor can we see any remedy, but by returning to old-fashioned ways. Very comfortable ways they were, too, however disdainfully the Flora McFlimseys of modern times may toss their pretty befrizzled heads at the mere mention of them.

What sensible woman would not prefer the happy solitude of a Eugénie de Guérin—whereof her pen discourses so eloquently that even the chickens fed by her hand seem to the reader like birds of paradise—in her beloved Cayla, to all the magnificent bleakness, splendid miseries, and heart-burnings rivalries too often enclosed within the walls of a palace on the Fifth Avenue?

There are still further causes of uneasiness for women.

Twenty-four years of security in Catholic certainties, and in the enjoyment of such countless consolations as flow from the acceptance of Catholic verities and guidance, have not obliterated from our memory the discomforts formerly experienced from some of these. American women cannot abide the patronizing and condescending tone assumed by the men of society toward them. For

our own part, the air of lofty contempt for which it was exchanged after our profession of the Catholic faith was truly refreshing in comparison. They want no such ostentatious toleration. They glory in the consciousness that woman may claim as inalienable a right to be sharply criticised as men enjoy, and have no thanks for such forbearance and namby-pamby nonsense as would be extended to a spoiled child. Nor would men offer it, if they possessed the robust hardihood and manly frankness of their grandfathers.

These women, many of them intelligent and thoughtful, are restless with an unrest which comes from being tossed upon the heaving waves of vague uncertainty from point to point, without the power to attain any fixed position.

Men regard their efforts to gain *terra firma* with a blending of pity and contempt—in which the contempt is ill-concealed and largely predominates—and the question whether a party rope shall be thrown out to draw them ashore, only to offer them before the car of some new political juggernaut, hangs in the balance. Woe to the women of America should that question be decided in the affirmative!

In all the perplexing "changes and chances of this mortal life," it is much to stand upon the firm basis of a well-defined and secure position, with the assurance that, so long as one is true to the duties and requirements of that position, a power fully competent to sustain its own guarantees is pledged to shield and protect it in every exigency.

This is the situation in which the Catholic woman is placed at the present juncture. She occupies an elevated stand-point, from which she can watch with great serenity and confidence all the strifes and agitations, moral, social, and political, that convulse this nineteenth century. She knows that the firm and consistent action of the Church of Christ, as the champion and protector of woman's rights, from the period of its first establishment to the present time, is a sufficient assurance of its future course; and she need not fear that an institution through which the Almighty sways the moral forces of the world so potently as to bring to naught the raging of the heathen, and render all the fractional efforts of Protestantism powerless, will prove a broken reed to lean upon in the hour of danger.

But the Church requires from her daughters a *quid pro quo*. Nor does she leave them in doubt as to its character. Every duty of the Catholic woman, of whatever age, relation, or state in life, is so simply and clearly defined for her that to mistake or err is impossible, except through willful dereliction: For the child, reverence and submission to parental authority; for the maiden, humble devotion to the plain every-day duties of home, and a modest reserve that seeks the seclusion from which she must be

"Wooded,  
And not unsought be won."

For the married woman, respect for him who is "her head, even as Christ is head of the Church," entire devotion to his spiritual and temporal interests, and a loyal fealty to the sacred gift of maternity, by which the First Great Cause brings her into most intimate communion with himself—permitting her, through its penalties, as one of Eve's daughters, to offer her portion of expiation for the sin of that first parent, before his holy altar. For the mother, this tender Mother of souls provides abundant consolations and counsels in every hour of need, with measureless grace and strength to enable her to discharge perfectly every duty toward the young immortals committed to her keeping.

In no feature of the maternal care and solicitude with which the Church surrounds her daughters is the contrast with the cold neglect and indifference of Protestantism more striking than in the treatment extended by each system to those women who remain in a state of celibacy.

The condition of such, under the Protestant regime, is truly pitiable, and the very title of "old maid," with rare exceptions, entails odium and contempt more surely than moral depravity.

Hence the dread entertained by the girl in Protestant society for a single life, and the universal impression that to be married is the first great object of her existence. Alas! that escape from the sacred but irksome duties involved in that step should too frequently be the next!

Even mothers encourage their daughters in this view of the matter, and enter into their conspiracies for securing husbands, with misguided zeal. Very little reflection is devoted to the question whether the parties are suited for each other, or the mutual attachment sufficiently strong to enable them to bear jointly the numerous and inevitable trials which pertain to every state and condition of life. The attention is chiefly directed to considerations of a worldly character, relating wholly to pecuniary affairs. It is a most singular fact, in connection with this phase of our subject, that—the great desideratum once secured—the young wife too generally begins at once to regard and treat

the husband whom she has been so anxious to gain as the adversary to her interests and happiness, instead of adopting the old-fashioned idea that he is her best friend. Strange as it may seem, this is a very common mistake in these days, and the source of much domestic discord and misery.

A very lovely young mother—one of the fairest and most intelligent specimens of the American woman whom we are so happy as to know—said to us, the other day: "My boys are well provided for in any event and, if they were not, they could fight their way in the world like others; but, I assure you, I shall bestir myself to make such provision for my girls as will secure them from being ground to powder by their husbands!"

This, from a most devoted and exemplary wife, happy in a husband who dotes upon her, was sufficiently surprising.

"But," said we, "you would not on any account have your daughters remain unmarried; and would you be willing to give them to men with whom you would not trust their money?"

"Ah!" she replied, "I should prefer to rely upon their securing respect and good treatment with plenty of their own money at command than with an empty purse."

Weighed as we inquired, mentally, if it could be that our American men were really becoming so mercenary, and, recalling the old-fashioned doctrine of a perfect community of interests between husbands and wives, marvelled much whether families governed by such maxims, and homes regulated from the start upon such a footing, would more abound in the desirable elements of old-fashioned comfort than those wherein the wife ruled, as of yore—yea, and supremely, too—by the old, old fashion of *love*!

The Catholic maiden of advanced age has a place as secure, and a sphere of action as respectable, in Catholic society, as the married woman; nay, the very spirit and effect of her religion is to insure for her increased respect on account of her vocation to celibacy. We know of many beautiful instances where such persons are the beloved and guiding spirits of households embracing all ages, and the beneficent patrons of their neighborhoods.

If she is favored with a vocation to a religious life, how many homes are open to her happy choice, where affection, honor, and countless opportunities for the exercise of angelic virtues and charities await her!

Verily, the Catholic maiden need not despair if she has no vocation for matrimony! She knows she does better in remaining single than she would in entering the married state without such vocation. These questions are, therefore, made the subjects of long, serious, and prayerful consideration. The Catholic wife enters that state, forewarned and forearmed for all the painful trials and anxious cares it involves, with the full knowledge that she can evade none of them, however trying to flesh and blood or irksome to her tastes and habits, and remain guiltless in the sight of the Arbiter of her destiny, before whose tribunal she appears as often as she approaches the holy sacrament of penance.

She takes up the tender and healthful delights of maternity with joy, and bears its pains and penalties with cheerful courage and patience. Already, the Catholic mothers of America may glory in the fact that their children will form a very large proportion of the future citizens of our great republic. Let them, then, rise to the level of their destiny. Let them see that those children are thoroughly instructed in the principles of their religion. No station is so humble and no lot so hard as to prevent the mother from teaching the children God has given her, if she is earnest in her wish to do so. In no way can her boys be better prepared for exercising their elective franchise intelligently, and no one can deny that a woman's suffrage, offered through a fine group of boys, will be far more efficient than her single vote.

Catholic women are inexcusable if they do not put aside the allurements of the world, spurn the glittering kaleidoscope of fashionable vanities, and, clinging with ever-increasing affection and allegiance to the ancient and mighty Mother, who is their best, their only sufficient friend and protector, keep themselves aloof from all the agitations that distract their less favored sisters in the fruitless attempt to build up woman's rights upon the ruins of her ancient safeguards.

Woman's suffrage—should they obtain it—will only betray their feet into a political slough, and bespatter them with political defilements from which none but an omnipotent power can rescue and cleanse them. Woman has everything to lose and nothing to gain in this movement, for, after all, men will manage affairs to suit themselves. The Almighty pronounced no idle decree when he said to the woman: "Thou shalt be under thy husband's power, and he shall have dominion over thee." —*Catholic World*.

DELAWARE and Maryland have organized State Unions of Catholic Beneficial Societies.

#### LIFE IN A CONVENT.

Amid the many grand and glorious subjects which ever hold sway in the human mind, amid all the ideas that wander minute after minute in the heart, we ever find that their end and aim is happiness. Hour after hour may be whiled away in listless indolence, hour after hour in deadly musings, hour after hour in thoughts bright, beautiful, and good, whose source is God, and whose reward is eternal life. But it matters little whether we stray among the barbarous tribes of the forest, or move amid the grandeur and glitter of silvered chandeliers, we will invariably find that we ever search for happiness.

When we turn now from the busy world that seethes and surges around us, when we turn from hearts filled with vice, as well as others filled with generosity, and consider the end, aim, and perfection of the Convent life, we see there also shining with an unwonted glow, the single word HAPPINESS. In the world we often chase the fleeting phantom, we grasp at the sunbeam, we weary ourselves in the pursuit of a seeming good, only often and often to be dissatisfied, cast down by our victory. But in the Convent life the Being who is considered the supreme joy is no phantom. He fills all space, all hearts—He is God. God is the aim, the center around which revolves, softly and without a jar the daily, yearly, routine of the Convent life. We, who are not found worthy to enter the sacred precincts of the humble cell, who are more inclined to battle with the throng, can scarcely appreciate the silent streams of joy that flow across that cherished life in community. There is an order in every Convent, the fulfilment of which becomes a source of gladness little understood by us who stand without its portals.

To rise when the bell rings out the hour of five, and retire when its tones tell us nine has come, may seem strange, yet it is the secret of a long and healthy existence. To find one who has lived his fourscore and ten in the world is a novelty, while in the community it is a common occurrence. To go to chapel when half past five has come seems to the worldling an awful fate. But who can tell what exquisite delight that hour brings to the peaceful soul, as it contemplates in silent rapture the great truths which alone are worthy of an immortal? Ecstasy, rapture, may follow—but it is certainly drinking waters from the living fountains that produce eternal life.

Human nature ever seeks happiness, and here at least it is on the true and narrow path to find it. Office comes, and those beauteous Psalms inspired from a celestial spring, sing out the praise of the Creator. David was filled with gladness as the harp resounded to the words of his heart, prompted by the great Comforter. The soul is immortal, and it must ever soar above mortal things to find its true and lasting peace. Riches, friends, and family may bring partial joy, but amid them all is the thorn which accompanies each worldly state. We can indeed be good, pious, and happy in the world, but they who discover nevertheless a vocation for the Convent life will be ever regarded as having chosen the better part.

Meditation concluded, the bouquet gathered, and office finished for the day, then comes the great and only sacrifice of the Christian discipline—the Holy Mass. It takes but a short half hour, but it contains mysteries impervious to the human mind, graces more abundant than angelic nature can conceive, a living proof of God among us. Here is the true secret of Convent strength and community life in the Catholic Church. It may seem foolish to the proud sceptic, still to the humble, the real Christian, the fulfilment of the glorious promise is here that He would give us the Living Bread, and that He Himself was the identical food to nourish the soul unto everlasting life. Take away the Eucharist from the Convent chapels, destroy the Holy Sacrifice, and the Convent life will cease to exist. The essence of life may be in the vows, but the accomplishment of the obligation comes from the graces that flow forever and forever from the living fountain of the Tabernacle.

After Mass it is time for breakfast and the various duties of the day demand the attention of the inmates. Work is prayer. Here it is the exaltation of the soul to God in every sense. To instruct the ignorant, to prepare food for the hungry, and visit the sick are works of mercy, and conscientiously are they performed by all who have the religious vocation. In the evening there is the hour's recreation. It may seem very short, but the zest with which it is hailed, the joy which it brings, is amply sufficient to satisfy the demand of body and intellect. This is the daily and yearly life until the summons comes that calls the humble religious HOME.

The *London Echo* rejoices at the removal of Minister Catacazy from Washington, because he "attempted to disturb the relations of the United States and Great Britain."



## MIDNIGHT MASS IN THE IRISH PENAL DAYS.

The candles are lit in the lonely glen;  
The priest is vested, the clerk is there;  
A stone for an altar, and women and men  
Are gathered round in the midnight air;  
Gathering up from the spreading vale—  
Gathering down from the mountain pass;  
'Tis Christmas Eve, none must fail  
To tell their beads at the Midnight Mass.

Silently falls the drifting snow—  
Falls as the feet of angels light;  
Still through the thickening gloom they go—  
Go like spectres across the night;  
Stealthily, watchfully over the moor,  
Wary of tarn and deep morass,  
Till they stand by the soggarth's side secure,  
In the Glen of the Gorse at Midnight Mass.

Grouped together, the young and old,  
Maiden, matron, sire and son;  
Grouped together, the brave and bold—  
Banned in the valleys their fathers won—  
Kneel they there on the muffled sod,  
Sighful and fearful, alas! alas!  
Bending low in their prayer to God  
For succor and help at the Midnight Mass.

Slowly, solemnly tinkles the bell,  
Raises the priest the Host on high—  
Rises upward with surging swell,  
A sorrowful people's prayerful cry;  
Save us, O God, from the bloodhound's tooth!  
The bigot's wrath and the scaffold's doom!  
Keep us, O God, in the paths of truth,  
In our woeful journey toward the tomb.

Ruined altar and rifled fane,  
Scattered homestead and blighted hearth,  
Brethren banished and kindred slain,  
These are our trials, Lord, on earth!  
O, let our wail in Thy sight ascend,  
Poor and forlorn we turn to Thee;  
Turn to Thee as the Sufferer's friend,  
For pity, Lord, in our misery!

The rite is over, the Mass is said,  
The blessing is given, the chant is sung,  
The Litany told for the living and dead,  
And scattered again the old and the young,  
Timid and sad on their homeward way,  
Down by the vale, and up by the pass,  
Praying to God for a better day  
For themselves and their faith in the Midnight Mass.

Ceases the white snow's silent fall,  
The sickly moon, through the pile of clouds,  
Shines on the glen where a fleecy pall  
Clasps the cold earth in a frozen shroud—  
Was that a shriek on the wind?  
And that the glint of a steel cuirass?  
O God, the wolf is again in the fold,  
And the lamb is slain at the Midnight Mass!

Down in the glen of the Golden Gorse,  
His altar-stone for a rigid bier,  
A saintly soggarth lies a corpse,  
His bosom pierced with a trooper's spear.  
But the angel who bears his soul away  
And sees his heart's blood drop on the grass,  
Will witness bear at the Judgment day,  
For the priest and his flock at the Midnight Mass!

## WHAT MEN HAVE DIED FOR.

Colonel Montgomery was shot in a duel about a dog; Colonel Ramsey, in one about a servant; Mr. Fetherstone, in one about a recruit; Sterne's father, in one about a goose; and another gentlemen, in one about an acre of anchovies; one officer was challenged for merely asking his opponent to enjoy a second goblet; and another was compelled to fight about a pinch of snuff; General Barry was challenged, by a Captain Smith, for declining wine at dinner, on a steamboat, although the General had pleaded, as an excuse, that wine invariably made him sick; and Lieutenant Cowther lost his life in a duel because he was refused admittance to a club of pigeon-shooters. In 1777, a duel occurred in New York City, between Lieutenant Fetherstonehaugh, of the 76th, and Captain M'Pherson, of the 42d British regiment, in regard to the manner of eating an ear of corn, one contending that the best eating was from the cob, and the other, that the grain should be cut off from the cob before eating. Lieutenant Fetherstonehaugh lost his right arm, the ball from his antagonist's pistol shattering it dreadfully, so much so, that it had to be amputated. Graham, Major Noah's assistant editor, on the *National Advocate*, lost his life in 1827, at the duelling ground at Hoboken, with Barton, the son-in-law of Edward Livingston, in a simple dispute about "what was trumps," in a game of cards.

## THE COFFEE PLANT.

In the year 1710, a coffee shrub was sent from the Dutch East Indies to Amsterdam, and planted in the botanical gardens of that city. From this a shoot was sent to Louis XIV, and placed in the Jardin des Plantes. This succeeded beautifully, and from it slips were sent by M. Isambert for the garden at Martinique; but both the slips and Isambert died on the way. In 1720, however, three shrubs which had been produced in the Royal Botanical Gardens of Paris, were sent to the same destination by Captain Declieux. The voyage was long and tedious, and two of the plants died in transit. The ship's company was put on a small allowance of water, and the captain generously shared his quart each day with his remaining plant, and so succeeded in getting it to its destination. From this single plant have resulted all the myriads of coffee plantations of the West Indies, and of Central and South America.

## THE SAVIOUR.

We take the following eloquent passage from a lecture delivered in Portland, Ky., by Rev. J. L. Spalding:

"Where the name of Jesus has not penetrated there is no civilization. Where are men free? Where is the dignity of human nature respected? Only where the name of Jesus is adored. He is the father of the future age, and since his birth no age is great except it be a Christian age. He is the creator of the only true liberty. Before him, freedom for man meant slavery to man. Jesus taught that eternal reply of the freeman to the tyrant: 'I cannot; I must obey God rather than man.' The higher law came down on earth and gave liberty to man. The tyrant could still imprison the body, but the soul grew like an angel in power and beauty, and feared not the tyrants of the body since itself had been made eternally free. 'I am a Christian,' were the sublime words of simple maidens to the greatest of earthly powers. The prosecutor might rage in importunate wrath, but he was powerless in the presence of that Christian utterance. They who spoke thus before the tribunal of the Roman Empire, with its cohorts and its Praetorian guards; its amphitheatres and its wild beasts, did not fear the tortures of the body. They knew that no man had power to hurt the Christian soul—they were free.

"When sorrow overwhelms you; when the tears fall hot on the sunken cheeks, you think of Jesus hanging on the cross. To Jesus you present your wife, your new-born babe, your virgin daughter. On the breast of your father, in the hour of death, you place the crucifix. On the grave of the dear ones who have fallen asleep in Christ the cross is the symbol of resurrection and of hope. The name of Jesus is interwoven with every fibre of the heart. He who seeks to take Christ from the hearts of the people is the people's greatest and most dangerous enemy. What has infidelity to give us in the place of a Christ, our God and our Savior? The greatest number of human beings are condemned to labor and to suffer here, and have no hope of any earthly lot, and how wretched will not their condition be if all hope of future blessing is taken from them.

"St. Paul could only preach Christ crucified—to the Jews a scandal, to the Gentiles folly. We preach Christ, who has lifted up the human race to a life so bright that it had never even conceived of it before him."

## LIBERTY VERSUS LICENSE—IS ROME FREE?

The accounts which reach us from Rome, by every mail, through the columns of the Catholic press, are of the deepest and most painful interest. The avowedly pagan movement commonly called "the Revolution," is rampant and rabid in its transports of unbridled license; and no wonder. The city of the Popes, the capital of Christendom, is, for the moment, at its feet, to be trampled upon at will, and desecrated in every way that the spirit of evil, now ruling in Rome, can suggest.

The outrages which are being perpetrated there, on Religion and morality, and public decency, are beyond description. "Death to the Priests!" "Death to the Cardinals!" "Death to the Pope!" are now familiar sounds to the afflicted Christians of Rome, and "Down with St. Joseph!" "Down with the Saints!" are as common cries as "Viva Garibaldi!" The insults offered to men, women, and children, priests and lay persons, Romans and foreigners, in the churches, and going to and from them, are too well known to be here repeated. So, too, is the tyranny and prosecution exercised by the authorities in regard to the Catholic press, as, for instance, the seizure of the excellent little paper, *La Palestra*, quite recently, for publishing an article entitled: *O Poveri Romani*. (O poor Romans!) containing an enumeration of the unjust laws recently enacted by the Sardinian invaders in Rome, and the miseries by them inflicted on the people of the city and the Papal territories. Another editor, of *La Frusta*, was sent to prison for eighteen months, and condemned to pay 3,000 francs, for a somewhat similar offence. These facts are quite recent, but they are already well known, thanks to the *Correspondance de Geneve*, and other Catholic organs published outside the range of Sardinian oppression. This is nothing more than we would expect from revolutionary "liberty." Neither are we surprised to read of notices being sent to many people in Rome, commanding them to pay a certain sum toward the fund of the "Garibaldi Society," under pain of death.

But the outrage to which we would now call the attention of Catholics and non-Catholics—of all true friends of civilization, and of public order and decorum, is the shocking indecency of the wretches who now carry all before them in the Holy City. A writer in the *Correspondance* states that, visiting, on All Souls' Day, the *Campo Verano*, he saw, with indignation, the outrages that have been committed on the monument of the Papal Zouaves in that

cemetery. Nothing was to be seen but mutilated busts, broken noses and ears, crosses thrown down. Mentana decorations and commemorative inscriptions covered with mud! These were the sights that greeted the eyes of the faithful, who went to the *Campo Verano*, on that day of sorrowful associations, to pray for the departed.

And this is the Revolution! These the "patriots" on whom Americans lavish so much sympathy. Even the sacred resting place of the dead, commands no respect from these ruthless despoilers, these enemies of all civilization, of all true progress. How different are these Italian republicans, so called, from our generous and high-hearted American people. What soldier of the Union would not defend with his life, if need were, the last resting-places of those brave enemies whom he fought to the death for his country's cause? What an outcry of horror and indignation would be raised from one end to the other of our noble country were a Southern cemetery even to be so desecrated! Americans may, then, understand how Catholics of every nationality feel on hearing of such outrages, when even the sacred symbol of man's salvation, so far from protecting the sleep of death, was itself torn down and trampled under foot. Is this the liberty—are these the men with whom free Americans can sympathize?—*N. Y. Tablet*.

## REPTILES IN IRELAND.

The story of St. Patrick's expulsion of venomous reptiles from Ireland is known to every one. Some writers have supposed that the tradition should be interpreted in a metaphorical sense, and that the worship of demons or of serpents was abolished by the saint. In any case, the fact that the island was free from these creatures is mentioned by several early historians, and a native bishop says, in a Latin poem of the ninth century, that in Ireland "no serpent creeps through the grass, and no frog chatters in the lakes." This latter phenomenon remained true till the early part of the eighteenth century, when a fellow of Trinity College, Dublin, imported some frog-spawn from England, and placed it in the ditches. Since then, frogs have spread all over the country. Several attempts have been made to introduce vipers and snakes, but apparently they have not survived long. A species of lizard, however, is said to be found in Ireland. The island of Malta claims a similar immunity from reptiles.

## A DISTINGUISHED CATHOLIC NATURALIST.

Father Armand David, a French Lazarist Missionary in China, and a worthy successor of Hue and Gubet, is one of the most indefatigable of living naturalists. During his many years, residence in Peking, he studied the fauna of the surrounding country, then but little known, and supplied the Jardin des Plantes at Paris with many interesting novelties. Among them was a species of deer with singular horns and a long tail, which has been named the *Elaphurus Davidianus*, after its discoverer.

Seeing some new and beautiful pheasants that came from Thibet, sent by Bishop Cheauvean, another Catholic Missionary, he was led to extend his researches into that country, so rich in zoological specimens. While exploring Maupin, a part of the Celestial Empire, he made a collection of mammals, birds and reptiles, seldom equalled for extent and variety. There were thirty new species of birds; among them a Passerine, with only three toes. He also found a long-haired monkey, with an unusual development of the nasal organ, and discovered many novelties in the rodent and insectivorous orders, as well as among reptiles and batrachians. Among them was a gigantic aquatic salamander, distinct from the *Stalboldi mazima* of Japan. Pere David recently returned to France to work out the results of his assiduous labors. Thus we see the Catholic missionary of to-day, like the early Jesuit missionaries of South America and the East, who discovered the virtues of quinine and the ginseng, enlarging the bounds of knowledge and drawing attention to the wonders of creation.—*Boston Pilot*.

TILTON, in his *Golden Age*, don't think much of the doings of the Episcopal Convention at Baltimore, and presents the following as a summary of its labors:

"It is decided that the word 'regenerate,' used by the priest when he sprinkles an infant's brow with water, does not mean regenerate, but something else; and that the worship of idols is very bad, and the use of images tends to Mariolatry, which is a sin. It debated the proper length of surplices, the kind of robes and bands to be worn by the clergy, the burning of candles and incense, and the lifting up the consecrated emblems at the sacrament. It trembled at the thought of Rome, and shuddered at the suggestion of reason, and without squarely meeting any great issue of its own communion, it hid the widening seams under a thin veneer of sentiment, and varnished the old paint with pious phrases."

## Wise and Otherwise.

A powerful stationary engine—The pen.

Good service to do a person—A service of gold.

Beware of hotel elevators, they give rise to many roomers.

The man who never made a mistake never made a discovery.

How on earth is it that, at a party, the guests grow thin after supper.

An editor out West has been elected town constable, and now is able to arrest the attention of his readers.

He who is able to keep out of love, law and bad weather, ought to consider himself extremely fortunate.

Hercules was a model husband; rather than stay out at night he invariably carried his club home with him.

Why are washerwomen the silliest of people? Because they put out their tubs to catch soft water when it rains hard.

Mummies do not look as though they were in a hurry, yet it is certain that at first they must have been pressed for time.

It is not until we have passed through the furnace that we are made to know how much dress was in our composition.

A man who has traveled through New Jersey says he saw some land there so poor that you couldn't raise a disturbance on it.

The tedious routine of flirtation, courtship, engagement and marriage was successfully gone through with an Arkansas couple in thirty-six minutes.

Mr. Digby says it is true that "there is more pleasure in giving than receiving," but he also thinks it especially applies to medicine, kicks and advice.

It is supposed that the reason chimney-sweeps are so apt to stick to their disagreeable vocation is because, notwithstanding its drawbacks, it always soots them.

It is useless to address fine-spun arguments to a vulgar mind. Rough blocks are not to be heven with a razor, any more than beards should be reaped with a broad-axe.

A St. Louis lawyer attempted to try a case the other day while he was half drunk, but the judge stopped him, saying, "no lawyer can serve two bars at the same time."

A lady who refused to give, after hearing a charity sermon, had her pocket picked as she was leaving church. On making the discovery she said: "The parson could not find the way to my pocket, but the devil did."

Jones says that he first met his wife in a storm, took her to the first ball in a storm, popped the question in a storm, married her in a storm, lived his subsequent life in a storm, but buried her in pleasant weather.

A rural editor has lost all faith in the luck of a horse-shoe. He nailed one over his door recently, and that morning there came by mail three duns and seven "stops," and a man called with a revolver to ask who wrote that article.

A colored man near Canton, Miss., wished to kill a sheep, and held it on the track of the approaching locomotive to perform the deed. The sheep escaped with a broken leg, but the funeral of the negro took place the next day.

An editor out West became martial and was captain. On parade, instead of "Two paces in front—advance," he unconsciously exclaimed: "Cash—two dollars a year, in advance." He was court-martialed and sentenced to read his own newspaper.

There is an old gent out West who wears a hat once presented to him by a person whose ancestors received it direct from Noah. The hat was originally white, but for many years past has been of no particular color. It is greatly admired by the neighbors and acquaintances.

CUTTING IT FINE.—A young lady at an evening party found it *apropos* to use the expression, "Jordan is a hard road to travel," but thinking that too vulgar, substituted the following: "Perambulating progression in pedestrian excursion along the far-famed thoroughfare of fortune, cast up by the banks of the sparkling river of Palestine, is indeed attended with a heterogeneous conglomeration of unforeseen difficulties."

OH, THUNDER!—A pair of good-natured Irishmen, on a certain occasion, occupied the same bed. In the morning one of them inquired of the other: "Dennis, did you hear the thunder last night?"

"No, Pat; did it really thunder?"

"Yes, it thundered as if heaven and earth would come together."

"Why, thin, didn't ye wake me, for ye know I can't slape when it thunders?"